



Light of Truth

AN EXPONENT OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

Subscription: \$1.00 per Year, 5c per Copy.

Cincinnati, Saturday, April 13, 1895.

Volume XVI, No. 15

Written for the LIGHT OF TRUTH.

A VOICE From the Echoless Shore.

A NARRATIVE
—OF—
Remarkable Phenomenal Events.

Psychical Researchers, Read and Reflect.

ELLA WILSON MARCHANT.

II.

In the Spring of 1893 I had a desire to write out this experience for the *Psychical Review*, published in Boston, the organ of the American Psychical Research Society. But before doing so I wanted to get those two questions answered, thinking that I then should have a complete story, or as much of one as it was likely to obtain after all these years. But how should I accomplish it? My opportunities for consulting good mediums were very rare. I studied over it for some time, and then my mind reverted to a medium of wonderful power, with whom I had accidentally (if there are any accidents) become acquainted a few months previous. This medium—once prominently before the public as such—has been hiding his light under a bushel for years, and only now and then a privileged one may obtain the benefit of his truly wonderful powers—and he does not work for pay, and is, therefore, neither a professional nor a "commercial" medium, and, inasmuch as he absolutely refuses to have his name given to the public, he can not be said to be working for fame or notoriety. He had, through automatic writing, answered questions written within folded pellets, to my entire satisfaction; and I now determined to send him a sealed letter, written to my uncle, and see if I could not obtain what I desired. Accordingly, I wrote the following:

"Mr. Forbes Potter: My dear uncle in spirit-life. Did you try to give me your name through Mrs. J. J. Whitney, on the Oakland camp-ground, in the Summer of 1889? The name given was George Potter, and no one recognized it. Was it not a mistake? And was not the name intended to be Forbes Potter, instead? And were you killed by Indians, your way to California many years ago? I desire to write out the story for publication in the *Psychical Review*, of Boston, and I would like these points settled by the spirit world. Will not my uncle, or some one who can answer for him, please give me a definite answer through the mediumship of Mrs. J. J. Whitney? [Here follow the name, residence, and business of the medium, but I am not at liberty to give them to the public.] You will not only be doing me a favor, but more especially will you favor the society of Psychical Research, and the world at large.

"Sincerely your niece,
"ELLA WILSON MARCHANT."

Thursday, June 1, 1893.

This letter I copied so as to retain a duplicate, then folded it up, wrapped it in a piece of blank paper, put it in an unaddressed envelope—a small one—sealed the envelope, and placed a two-cent Columbian stamp over the point of the sealing place. Then I addressed a few lines to the medium, stating that the sealed envelope contained questions that I was desirous of having answered through his mediumship, because I wanted a complete chain of evidence in a psychical or spiritualistic experience, that I was thinking of writing out for the *Psychical Review*. I gave him no clue whatever to the nature of the questions, nor had he ever obtained the name of this relative in any possible manner from me, as I had never thought of him at all when I had the sitting that I have spoken of, in which the medium (whom, for the sake of convenience, I will call Mr. O.) answered questions written within folded pellets. I requested the return of the sealed letter, as a matter of course.

The following is a part of the answer which I received:

"CHICAGO, ILL., June 15, 1893.

"Mrs. Ella Wilson Marchant:

"Dear Madam: Yours of June 1st forwarded me from home, duly received. Excuse the delay in answering. Have attended the great World's Fair to the extent of neglecting everything else. I start for home next Monday.

"I pray you under no circumstances to divulge my name in this matter, as my family is bitterly opposed to the cause.

"Your letter before me gives me great strength, and hope the answer will be direct and satisfactory.

"Answers to questions as I get them:

"I not only tried to give you my name through the medium named, but later, and was crowded out on each occasion. The mediums were of a weak and feeble organization, not developed to the higher phase, and prepared to take on outside influences—in other words, merely band, or body control mediums. The medium you speak of has a being control named George, and on the occasion you speak of, during the excitement of a camp-meeting, where all are anxious to be heard, possibly her control coming in suddenly broke that spirit chain.

"It is not right now to tell you all the details of the attack by the Indians. There are now living two white men that were more to blame than the Indians. Some day, not far distant, and through this medium, your uncle Forbes Potter, not George, will explain all to you."

"I get a little more, but can't reduce it to

writing. Once more, I request you to truthfully refrain from making me public in this matter.

"You speak about pay for my services. I am beyond that—don't need money—but light, and more spirit power; and am getting my pay that way from my good spirit guides," etc.

With this letter came my sealed letter, bearing no appearance of having been tampered with. That sealed letter, along with a written account of the story up to a certain date, was sent to the secretary of the Psychical Research Society for examination, although, as I stated (and I expressed my regret that I had not foreseen and provided against such a condition), I could not permit it to be opened because it would disclose the identity of the medium, and I was in honor bound not to disclose that. I merely wished them to see the condition in which the letter came back to me, and then return it to me, when I would open it and see if the contents were as I originally placed them, and let them know. This was done, I finding the contents of the letter just as I remembered having written and placed them, and so apprising them.

Some weeks passed away before I took another step; and then I wrote again to Mr. O., enclosing another sealed letter to my uncle, in which I claimed the promise made in the above letter, that he would "explain all to me." "Providing," I said, "it is in your power to make the promise good at the present time." And, in order to have the chain of evidence as complete as possible, I also wrote to Mrs. J. J. Whitney, to inquire as to her having a guide by the name of George. I had heard of her guide, William H. Saulsbury, who claims to have been executed for witchcraft, during (I think) the Salem craze. I had also heard of Mayflower; but I had never heard of George; and I was somewhat inclined to think there might be some mistake about it. I wrote very briefly, merely asking if she had such a control, and stating that she would not only be doing me a favor, but the world at large, by giving me the desired information. Her answer was in part as follows:

"I have three controls: William H. Saulsbury, George, and little May Flower, all three truthful, powerful spirits."

A few days later I received a letter from Mr. O. The reader will please pardon my seeming egotism in quoting what I do from this letter—I mean the reference to myself. I quote it because I believe it has a bearing upon this narrative. In the light of my meeting, as I did, with this medium, and his calling at my home, were spirit-directed events, and that because they had a work for him to do, in connection with myself, did they so powerfully impress him, on the occasion he speaks of. His letter, dated August 8th, contained the following:

"Yours received some days ago. It has been impossible to get any more. Can not come in rapport with the spirit you desire.

"My guide, Dr. Bartlett (I give a fictitious name), tells me it is not time yet.

"I expect to go south to San Diego, and Los Angeles, later, and, if possible, would like to see you very much. Then possibly we can sit and be successful in getting direct communication.

"I have been in every society, but never had such a hand of spirits about as when in your company. You must have thought my conduct strange at your house, but I could not remain without their taking entire control of me, and I dislike that very much."

The strange conduct he speaks of was nothing more than a rather abrupt departure; but as he was intending to leave town by train, I merely thought he had suddenly remembered that it was time to be going. But it seems the spirits desired to voice something through him to me:

The next letter I received from him bears the date of August 17th, and contained the following:

"There is some one that rushes in every time I try to get the information you desire. My control tells me all will be explained to you when we meet."

"I will go to San Diego Sunday. Fear I can not come to San Bernardino, but will see you some day."

"Hello! Potter is here! He tells me while in the company of twenty-seven men, crossing the plains, five of the company became dissatisfied, and left the train, or company, and joined a band of outlaws and Indians. He, with the remaining twenty-one, were surprised and butchered, their bodies buried in the brush; and that two of the scoundrels are living to-day; have raised interesting families and for that reason would not divulge their names."

It seems, by this letter, that after trying in vain to get in rapport with the spirit, while writing, and after having expressed his fear that he would not be able to visit San Bernardino, on his prospective trip, suddenly he felt the influence of my uncle's spirit presence, and received from him the foregoing statement.

I wrote to him at San Diego, and spoke of the recent finding of some skeletons, and other remains, in southern Arizona, indicating that some party had probably been massacred there, and conjectured connected the lost party with the days of the "gold fever." I also asked him if he knew anything of Mrs. Whitney's controls. Nearly two months passed before I heard from him again, and then, October 7th he wrote, explaining that he had been on the move all the time, and said:

"You ask me if I knew Mrs. Whitney's control. I never saw the lady but once, never spoke to her—would not know her if I should see her for day—and know nothing of her control."

"I find out the bones you speak of in Arizona were not those of Forbes Potter. I will get you the entire story some day, not far distant."

The letters now followed in rapid succession. October 12th he wrote:

"I will be in Los Angeles next month, but fear I will not be able to visit San Bernardino. Can't you arrange it to visit some of your friends in Los Angeles, so we can have a sitting together? I think I have the story complete about the adventures of your uncle, but I have not been able to control *myself* long enough to write it as it should be told."

"Forbes Potter was murdered in Colorado, near the Utah line, on the south branch of the Platte river; was killed by renegades from his party, assisted by Indians and Mormons. The entire party were killed. 'No bones left to tell the tale.'"

"More—much more—when I see you."

Here a new element is introduced into the account, viz., Mormons. Comments thereon are reserved until later on. But for the fact that "more—much more" was promised, I should have thought the story was about all told. However, I eagerly followed on, in the hope of obtaining materials for something like a verification of the story. The complete narrative was always postponed until we should meet, and always promised when that meeting should be had. October 20th, he wrote again: "I have the strong impression that, I will meet you when I go South; then will try and be in control to get the entire story from the uncle."

November 1st, "The entire story of the uncle will be told you soon through me." November 19th, "My guide tells me that I will see you."

"Then will try and give you the story of the uncle."

In order, as I thought, to facilitate the matter of obtaining a connected account, and to secure points for possible verification, I prepared the following list of questions concerning my uncle and his party, their journey and their movements:

"1. Was it not in 1856 that you started for California?"

"2. Where did you leave the borders of civilization?"

"3. What time of year?"

"4. Who was your captain, or leader?"

"5. State the locality, as nearly as possible, where your company were massacred—name of the canyon, or creek, or whatever else may help to identify the place."

"6. State the time of year, how long had you been traveling?"

"7. Please give the names of the five men who deserted you and joined the Indians at outlaws?"

"8. How many Mormons were connected with you?"

"9. Can you give any of their names?"

"10. What were the character and nature of the outlaws associated with the Indians?"

"11. What was the name of the Indian chief?"

"12. What white people—freighters, messengers, or others—did you meet, pass, or sit between your starting place and your final camp?"

"13. Did you ever fall in with any of Alexander Majors' party, or F. G. Co. in instant time a boy, now known as Buffalo Bill—others? To whom would you advise me to write for information, or confirmation?"

"14. Will you give me the names of the men, now living, who proved traitors? I will be guided by any restrictions or conditions you make as to what use I may make of the names."

"15. To give me as many of the names of your party as you can—all of them, if you can, and any particulars concerning them that you may be able to give; as to where they were from; and what friends they may now have earth with whom it may be possible for me to communicate, or at least to locate."

"If you can not answer all of these questions, or give all the information asked for, please answer what you can, and give what information lies in your power."

This list I sent in a sealed letter to Mr. December 1st, requesting him to carry the letter about his person until we should meet. He did not seem to quite understand me, and wrote back, "All I have got so far, to the sealed letter is 'Not now, but soon, you will know it all as far as I can tell you.' With your permission I will turn the letter, and see what results I can write you."

This suggestion of burning the letter was reference to a very peculiar phase of mediumship which I had seen him exhibit. I handed him a folded pellet, which he took in his thumb and finger long enough to touch a lighted match to it and burn it to ashes. Then collecting the ashes and wrapping them in a bit of paper, he handed them to me and afterwards wrote out a correct answer to the written question, giving the name of the person I had addressed. I wrote back my answer to his burning the sealed letter, and told him he had burned the questions sent me, and yet get nothing—only 'Not now, but soon, you will know it all as far as I can tell you.' It is seldom falls am sorely disappointed, as it seldom falls me at the house of my sister, in Los Angeles, Sunday, December 17th, Sunday being the day of the attack.

"Alexander Majors was at the head of a business who sent freight trains 'across the plains,' messenger, wagon drivers, etc., etc."

day that he was at leisure. When he came to fulfill his appointment he stated that he had not been able to retire until midnight the night before, and then was too tired to sleep, and, consequently, he felt that he was in poor condition to give the long-promised sitting. We engaged in general conversation for awhile, and then, as a sort of prelude to the sitting, I read him what I might call the first installment of my uncle's story, which had been published in the *Golden Rule*, of San Francisco, in November, 1890, the story ending with the scene of Mand Lord Drake. He had never before heard my part of the story, except in a very abbreviated form, written to him in one of my letters, after he had written me what had come to him concerning it. Even that he had now forgotten, he said it had come from him, and he seemed unable to recall it. Then I began to review our correspondence, and got as far as the third letter written by him, when, while I was reading the paragraph which began with the exclamation, 'Hello! Potter is here!'—he suddenly clasped his hand to his forehead, and exclaimed, 'Oh! something broke! I have it all now! It all comes back to me! I can give you the story now!'

Supposing that it would be written though his hand, I made haste to get a little table near him with a writing tablet placed upon it. I had, in an envelope, a copy of the same list of questions which he had recently burned. By his permission, I sealed the envelope, and laid it before him. Among the questions I had asked, were, What tribe of Indians had engaged in the massacre? and, What was the name of the chief?

The medium held a pencil in his hand, and, after a little waiting for the spirit to obtain control, the following was written:

"What a bunch of nervous material—ugly nerves—you have. You want all at one time. I know you want to go into the Indian business. I do you suppose your Uncle Forbes would tell you the name of a (sic) Indian chief? Well, you will hear much to-day, and about all you can hear."

"I experienced a sense of dismay when I saw the signature written so soon, fearing that that was all the communication I was to receive, but it appeared that I was to hear the story from the lips of the medium, instead of its being written through his hand. And that was literally what had been promised, as will be seen by the message that was given me in the letter of November 1st, as well as in the closing words of the above communication."

As soon as the signature had been written the medium pushed the paper toward me, with the request that I read it; and only after it was read did he, himself, seem to understand that I was to tell the story, instead of writing it. Accordingly, composed himself, with his hand bowed upon his hand, ready to repeat whatever might come to him. I interrupted to make a note of the first statement made, (fearing to trust to my memory. But he said, 'I shall leave it to you as it comes to me, I shall leave it to you.' So there was nothing for me to listen attentively, and note down the principal statements how and when I could, then fearing that my action would disturb the delicate conditions necessary for the transmission of the intelligence from the spirit to the medium, and through him to me.

The following is a condensed statement of what was told me:

In the Fall of 1855, Forbes Potter was in St. Louis, Mo. He there formed the acquaintance of a man by the name of Joel Richardson, and they became friends. In January, 1856, his family saw him for the last time. In April, of the same year, he and his friend left St. Louis for California. At first there were about two hundred in the party, but they divided up, for one reason and another—some wanted to go one route, some another; some wanted to do this, and some wanted to do that; until the party containing Forbes Potter and Joel Richardson numbered only twenty-seven men, and they took the Central Route. At Nebraska City they were some trouble—a quarrel, or something of the kind (the spirit expressed unwillingness to go into details concerning the affair), and five far as I can tell you. With your permission I will turn the letter, and see what results I can write you."

This suggestion of burning the letter was reference to a very peculiar phase of mediumship which I had seen him exhibit. I handed him a folded pellet, which he took in his thumb and finger long enough to touch a lighted match to it and burn it to ashes. Then collecting the ashes and wrapping them in a bit of paper, he handed them to me and afterwards wrote out a correct answer to the written question, giving the name of the person I had addressed. I wrote back my answer to his burning the sealed letter, and told him he had burned the questions sent me, and yet get nothing—only 'Not now, but soon, you will know it all as far as I can tell you.' It is seldom falls am sorely disappointed, as it seldom falls me at the house of my sister, in Los Angeles, Sunday, December 17th, Sunday being the day of the attack.

"Alexander Majors was at the head of a business who sent freight trains 'across the plains,' messenger, wagon drivers, etc., etc."

"Hello! Potter is here! He tells me while in the company of twenty-seven men, crossing the plains, five of the company became dissatisfied, and left the train, or company, and joined a band of outlaws and Indians. He, with the remaining twenty-one, were surprised and butchered, their bodies buried in the brush; and that two of the scoundrels are living to-day; have raised interesting families and for that reason would not divulge their names."

It seems, by this letter, that after trying in vain to get in rapport with the spirit, while writing, and after having expressed his fear that he would not be able to visit San Bernardino, on his prospective trip, suddenly he felt the influence of my uncle's spirit presence, and received from him the foregoing statement.

I wrote to him at San Diego, and spoke of the recent finding of some skeletons, and other remains, in southern Arizona, indicating that some party had probably been massacred there, and conjectured connected the lost party with the days of the "gold fever." I also asked him if he knew anything of Mrs. Whitney's controls. Nearly two months passed before I heard from him again, and then, October 7th he wrote, explaining that he had been on the move all the time, and said:

"You ask me if I knew Mrs. Whitney's control. I never saw the lady but once, never spoke to her—would not know her if I should see her for day—and know nothing of her control."

"I find out the bones you speak of in Arizona were not those of Forbes Potter. I will get you the entire story some day, not far distant."

The letters now followed in rapid succession. October 12th he wrote:

"I will be in Los Angeles next month, but fear I will not be able to visit San Bernardino. Can't you arrange it to visit some of your friends in Los Angeles, so we can have a sitting together? I think I have the story complete about the adventures of your uncle, but I have not been able to control *myself* long enough to write it as it should be told."

"Forbes Potter was murdered in Colorado, near the Utah line, on the south branch of the Platte river; was killed by renegades from his party, assisted by Indians and Mormons. The entire party were killed. 'No bones left to tell the tale.'"

"More—much more—when I see you."

Here a new element is introduced into the account, viz., Mormons. Comments thereon are reserved until later on. But for the fact that "more—much more" was promised, I should have thought the story was about all told. However, I eagerly followed on, in the hope of obtaining materials for something like a verification of the story. The complete narrative was always postponed until we should meet, and always promised when that meeting should be had. October 20th, he wrote again: "I have the strong impression that, I will meet you when I go South; then will try and be in control to get the entire story from the uncle."

November 1st, "The entire story of the uncle will be told you soon through me." November 19th, "My guide tells me that I will see you."

"Then will try and give you the story of the uncle."

In order, as I thought, to facilitate the matter of obtaining a connected account, and to secure points for possible verification, I prepared the following list of questions concerning my uncle and his party, their journey and their movements:

"1. Was it not in 1856 that you started for California?"

M. S. 47.

The Anniversary in Boston.—Interesting All-Day Sessions.—Great Awakening.

Beginning with the united observances of the anniversary by the Veteran Spiritualists' Union and Helping Hand Society on Wednesday, March 27th, and extending through the succeeding days until the close of March 31st, the celebration of the advent of Modern Spiritualism in Boston proved to be a grand triumph for our cause, and an occasion of joy and thanksgiving never to be forgotten by those who participated in it. As early as Wednesday out-of-town Spiritualists began to arrive at the "Hub," and on each succeeding day new relays from the outlying districts added to the strength of numbers in our midst. A report of Wednesday's meeting has already been furnished to LIGHT OF TRUTH. On Thursday the Ladies' Industrial Union celebrated the anniversary with appropriate exercises, many talented speakers and singers contributing to the enjoyment of the occasion.

On Friday, March 29th, the Ladies' Aid Society opened their jubilee by the dedication of their handsome new hall, at 241 Tremont street. The quarters here secured are commodious and elegant, and the Ladies' Aid is to be congratulated in its change of accommodations for its patrons and friends.

In the afternoon of Friday the public was entertained under the auspices of this society, by musical numbers and vocal selections from Miss Amanda Bailey, the sweet and phenomenal singer of Salem; Mr. Chas. W. Sullivan, and Miss Burnett. These artists, together with the Longley Quartet, furnished much of the musical part of the exercises of all the meetings at this place until the close of the exercises late on Saturday night. J. Frank Baxter also largely contributed to the pleasure of the large assemblies of both evenings by several stirring vocal selections, Mr. Sullivan assisting him at different times. Mr. Baxter also gave a spiritual address on Friday evening that was received with demonstrative marks of approval.

On Friday afternoon and evening, also on Saturday forenoon, Moses Hall electrified the audiences with his grand and uplifting discourses, while several other well known speakers, including Dr. A. H. Richardson, Mrs. N. J. Willis, Mrs. Carrie Loring, and Mrs. M. T. Longley gave freely of their services at these meetings.

The mediums, too, were very much in evidence at these gatherings. Mrs. May S. Pepper, Mrs. Mason, Mrs. Dowd, Mrs. Chandler, Mrs. Cunningham, Mr. Tuttle, Mrs. Burbeck, Mrs. Leslie, and others, voicing greetings from individual spirits to their friends on earth. Mrs. Mason in her sweet singing added largely to the harmonies of each session.

On Saturday Miss Harlow made a fine address; Mrs. Waterhouse spoke many truths to the acceptance of all; Mrs. Sarah Byrnes delivered an eloquent discourse replete with beauty and instruction; Mrs. Longley delivered words appropriate to the occasion, and many more of our talented and earnest workers assisted in making this one of the grandest celebrations this city has ever seen. At each service the hall was crowded with attentive and interested Spiritualists. Meals were served both days by the ladies of the society, and the utmost harmony prevailed.

Sunday, March 31st, was the great day of the year to the Spiritualists of Boston and vicinity. The secular papers of Monday stated that over ten thousand advocates of our cause assembled at the meeting places in Boston, and that nearly forty meetings by Spiritualists were conducted on that day in the city.

The reports of these meetings by the daily press were fair, unprejudiced, and given in a generous spirit. Of the meetings held under the auspices of Berkeley Hall Society, the *Boston Post* recounts the following:

"The hall-room of Odd Fellows' Hall was crowded to its utmost seating and standing capacity yesterday morning, afternoon, and evening. The occasion was the celebration by the Boston Spiritual Temple of the forty-seventh anniversary of the founding of Modern Spiritualism."

Mrs. M. T. Longley, M. D., made the invocation, and pronounced the benediction at the morning ceremonies. The audience was welcomed by President William H. Banks. The leading numbers on the morning program were a talk by Dr. H. B. Storer, the venerable president of the Censor Bay Grove Association, and of the Veteran Spiritualist Association, and an address by Moses Hull, president of the Chicago Spiritualists' Temple.

Dr. Storer was introduced by the president, and related the history of his conversion to Spiritualism as follows:

"The calendar indicates that we have made forty-seven steps on the spiritual highway, but the calendar does not indicate the progress made in public opinion since the dawn of Modern Spiritualism. I have been a Spiritualist for forty-five years, and the joys and blessings of my life I attribute to this source."

I began by denying.

"I began as ignorance usually begins, by denying the manifestations. My friend, an editor of a country journal, had been down to Elken Phelps and published the wonderful manifestations said to have happened there. I sent out a word to him that I would not attempt to build up my journal on the basis of sensational stories. He came in to see me, and I saw that he was

thoroughly convinced of the seances. At his invitation I went down to Stratford and called upon Dr. Phelps. The family had all left the house for needed rest. 'Yesterday morning,' said Dr. Phelps, 'I heard something in the front room. I went and looked. There the piano was being pushed from where it usually stood to where it now rests, and a piece of music came up and rested on the stand.'

"I looked at the doctor. He had been a Congregational minister and was the picture of a reverend and reliable man. My house has been full of brother ministers and lawyers belonging to the family. They have been confounded, and no evidence of anything but spirit work has been discovered. I asked him if any medium could be found to give some more evidence. He mentioned Miss Brook, a girl of 13, at Bridgeport. I went down there at once and was invited to join the circle at her home in the evening. The circle began to ask silent questions, and though the raps came we were all ignorant, except the questioner, as to the responses. By and by it came my turn. I asked if there was any spirit that would communicate with me. At once the table was covered with raps."

WIFE SPELLED HER NAME.

"My first wife spelled out her maiden name and how long she had been in the spirit—less than two years. And then came a message spelling her baby's name. Facts followed facts, then my future mediumship was predicted, which after two years came true, and has been with me ever since."

Mr. Hull spoke at length upon the origin and history of Spiritualism, and its status in the present day. He detailed at length the effect of Spiritualism on all other religions, and quoted Roman Catholic authorities as saying that the manifestations of the Little Fox sisters were responsible for the conversion of 9,000,000 people to spiritualistic belief. He also told of the progress made by the thirty-six camp-meeting sessions held during the past season.

The speaker of the afternoon was Prof. A. E. Tisdale, the blind orator of the Washington branch. He spoke forty-five minutes, with intense rapidity, telling how Spiritualism really dated back to the days of Grecian gods. He arraigned in a bitter invective all sciences, philosophies, and religions, from the birth of Christ down to date. He said they had failed, and were bound to fail, and that all religions, and the Bible had disappeared. Spiritualism would then step in to solve the personal equation, and preserve the doctrine of individualism.

SUNDAY EVENING IS FORTHY SEVEN.

Mrs. M. T. Longley spoke of the significance of the number 47. She said forty-seven years is a large piece of the life of a human being, but it is only then that he or she begins to realize the stern purposes and realities of life."

She went on to draw pathetic instances of the great consolation to be found in Spiritualism, especially as revealed in the evidence brought through mediums, from false rappings to spirit torques, all of which she maintained was scientific evidence of immortality and actual life in the great beyond.

"Living in the hopes raised by these expectations, human beings learn to conduct themselves rationally and beautifully in daily life." Reviewing the work of Spiritualists in the last forty-seven years, she prophesied before the completion of the half century the erection and maintenance of hospitals and homes conducted for and by Spiritualists.

The greatest success of the afternoon was achieved by Mrs. May S. Pepper, who was set down on the program for "delineations." She is one of that class of "test mediums" who profess to be continually in the presence of the spirits of those who have "passed on." She is considered one of the best in her line. She speaks a jargon, supposedly English, with a mixture of negro and Indian dialect. The "messages" she "reached out" applied apparently in each case most aptly. She is very bright and quick in her sallies, and is never at a loss for a reply to an unbeliever. She kept the audience in roars of laughter, but unfortunately more than once some were moved to tears by the messages she delivered to them from their "braves" and "squaws."

Odd Fellows' Hall was elaborately and beautifully decorated, flags, bunting, and mottoes covering the walls at every point, while choice cut-flowers and potted plants added to the beauty of the scene. The evening program consisted of invocations, speeches, songs, instrumental music, recitations, delineations, poems, and readings.

On this occasion the chief discourse was delivered by Moses Hull, who chose his text from Matthew, 'Let your light so shine before men that they may see your good works, and glorify your father who is in heaven.' The speaker held the rapt attention of the immense audience for an hour and a quarter with his glowing depictions of the value, work, and future of Spiritualism. At the close of the speaker's masterly address, J. B. Hatch, Sr., moved that a vote of thanks be tendered Mr. Hull for the able lectures delivered during March, which was unanimously carried by a tremendous and enthusiastic 'Aye!'

The readings of Lucette Webster, Willie Sheldon, and others were full of beauty and power. The exquisite rendition of choice violin selections morning and evening by Master Charles Hatch were greatly appreciated, and the reading of a poem written for the occasion by Mrs. Longley, and read by Master Eddie Hatch, was much enjoyed. The three little granddaughters of Mr. Hull, the Misses Johnson, rendered a beautiful violin trio, and their mother, Mrs. Florence Johnson, gave a fine reading at the evening session. During the morning service Mrs. M. E. Cadwallader made appropriate remarks, voicing her interest in the occasion, and speaking a good word for the N. S. A.

The Boston Globe in closing a lengthy report of the exercises states that the general entertainment was of a high order.

The following were the committee of arrangements: W. H. Banks, J. H. Lewis, Mrs. C. L. Hatch, and J. B. Hatch, Jr.

A great Boston daily estimates that there must have been "over 3,000 persons present during the day" at Odd Fellows' Hall.

But there were many other meetings in the city well patronized by the spiritualistic public. At Mr. Ayer's Back Bay Temple large concourses gathered at the different sessions of the day. Mr. Colville lectured in his own inimitable

(Continued on Fourth Page.)

Philosophy and Facts.

Written for the *Light of Truth*.

IS THERE A GOD?

Reviewing the Law of Cause and Effect.
EVIDENCES OF DESIGN.

Nature, like man, has no infinite mind.

Darwin and Huxley—State-Writing—Electricity vs. Intelligence.

REV. A. J. WEAVER.
No. 2.

In my last article I attempted to show that the dimensions of science the fact has been established that there exists an infinite, invisible, and incomprehensible Power, that this Power permeates the whole vast Universe, that it binds that universe into an organized and unified whole and that every part of it pulsates with activity and life.

The object of this article is to consider the question, Does that Power possess intelligence? The prevailing voice of religion, appealing to the Bible as authority, replies in the affirmative. But what does Nature say?

Scientists are somewhat reticent on this point, and when they do speak they differ in opinion. All go to Nature but from her all do not get the same reply. As we approach her for examination, we are at once struck with the fact that she is actuated with the principle of the adaptation of one part to another. We see very little independence of parts and unrelated action, but everywhere is visible, in all departments, interdependence, and mutual relationship.

Vegetation does not grow and life expand except for the presence of sunshine and rainfall; rainfall does not spread over the land except for the winds; winds do not blow, except for the unequal distribution of heat, and heat is not unequal, except for the rotundity of the earth, and the earth is not round, except for the liquidity of matter.

All this relationship of part to part, reveals the law of cause and effect, which, so far as can be discovered, has no beginning and no end. Outside of it nothing exists. Without it all is chaos. As we travel back into the past, every cause becomes the effect of some other cause; as we go on into the future, every effect becomes the cause of some other effect.

The mind looking at these visible facts sees, or thinks it sees, in their existence and in the special adaptation of means to ends, a design, a purpose, a mind that has an object in view. Its line of reasoning is simply this.

When we see with what ease and safety a ship rides upon the bosom of the sea, we discover the cause to lie in the fact that the builder fashioned the ship to that special end. But the wing of the bird is not less equally well adapted to ride upon the ocean of air and a purpose is not less plainly in sight. When we see the engine so constructed that the power of steam is applied to the wheels of the locomotive, we detect at once the intelligent adaptation of means to ends. But the fact that the roots of trees find in the soil elements of matter suited to the growth of the tree, is equally an example of the adaptation of means to end. In order to retain life, it is necessary the blood of the human system shall come in contact with the oxygen of the air. What work of man displays more intelligence to accomplish that purpose, than the construction of the lungs and the whole breathing apparatus? The telescope and the human eye are built upon the same plan and apparently for the same purpose, and they accomplish the same end. Some things exist for which we can see no purpose, but is it not reasonable to suppose that there would be some objects among the works of an Infinite Being, the reason for whose existence, the finite mind has not yet found out? There is much yet in nature to be learned. There is, however, abundant proof of intelligence we do see. How the fish is adapted to the water; the stomach to the digestion of food, the foot to locomotion; heat and light to the production of life. Every where our eyes are turned, Nature swarms with evidences of intelligent purpose.

This is called "the argument from design." It has been relied upon for ages to prove the existence of a God, both by Christian and Pagan, by believer and skeptic, by Socrates, Paley, and Voltaire; and by it God was termed the "Divine Architect" and the "Great Designer."

But when Darwin declared his doctrine of "Natural Selection" it fell with destructive force upon this argument from design. Perhaps it is an overstatement to say it destroyed it, but it certainly weakened it. With no thoughtful mind does it have its former weight.

Darwin admits all the facts of the adaptation of every living organism to its environment, on which the argument from design is built, but he accounts for the law of adaptation in a different manner. He says it comes, from what he terms, Natural Selection.

To understand his argument it is necessary to consider what he teaches. His doctrine of evolution is, that the material universe, located with vegetable and animal organisms, came into its present form, not by creative force from without, but by the law of evolution from within.

There was a time when life on earth did not exist. By a natural union of elements, along the sea shore, vegetable life appeared in the form of sea weed. About the same time on the ocean bed existed a slimy substance which science has named protoplasm. If a speck of this be taken up and examined, it is seen to be a small globe of a jelly-like substance, with consistency enough not to break apart as it is rolled over in the hand with no head, nor feet, nor limbs, nor any organs at all, apparently lifeless, with no color and no definite form; a speck of thickened water; yet this is an animal—the first animal that ever existed on earth. It is called a moneron. It has no lungs, but breathes all over. It has no digestive apparatus, but when a fragment of food comes to it, it spreads itself around it and holds it in its embrace, till it absorbs what is nutrient.

It neither male nor female but propagates its species by bisecting. It contracts in the middle and finally breaks into two parts, and each part becomes an animal. From this beginning step by step, one species of animal life after another were evolved, the last a little higher than the one before, till the whole animal creation came into existence.

The doctrine of Natural Selection is that in every living organism, thus produced by the law of evolution, there inheres a natural tendency to adapt itself to its environment. As they change, the organism changes to meet the requirements of the new conditions; and all organisms which fail to make the required change or fail to make it soon enough, perish. Huxley has termed this law the "survival of the fittest."

As fast as the changes occur they are transmitted by heredity, and thus preserved, they travel down the ages, gaining strength at every step.

To illustrate this inherent tendency of an animal organism to adapt itself to its external conditions, a common ringed snake, which in its natural state is oviparous, was confined in a cage in which no sand was strewn, and it became viviparous—instead of breeding by eggs, its nature changed and it gave birth to its offspring alive.

The moneron had no eyes nor ears, but living in the midst of light and sound, its offspring, in the lapse of ages, developed the first crude beginnings of both eyes and ears, which in time perfected themselves. Those that failed to do this, perished, by being crowded to the wall, by those better fitted for the struggle for life.

It had no means of locomotion, but the need of something of the kind gave birth, in the snake species, which descended from it to scales, and among the fish species, to fins, each adapted to the elements in which it was placed, and finally, in the higher species, to legs, which at first were crude and flabby projections, a mere beginning of legs, and poorly adapted to their needs, but which improved with age.

Not much if any intelligence appeared in the moneron, but the environments became such with the increase of animal life that it became necessary, and faint glimpses of it began to dawn.

As animal organisms became more numerous, means of self defence began to appear in answer to the need, and horns and claws and other protective agencies commenced their appearance, feebly at first, but growing stronger with use; those animals perishing whose organs failed to respond to the demand of nature.

The breathing apparatus of land animals differs from the same apparatus of the sea animals because of the tendency in each organism to adapt itself to its surroundings.

It must be remembered that these developments were not accomplished in any hasty, but that they stretched over 100,000,000 years of time and that they reach, from the simple sea weed up to the lily, and from the polliwog up to man, through many thousands of intervening stages.

Now the question confronts us, has Darwinism excluded the need of intelligence in nature to account consistently for her operations? By no means. Though Darwinism has in part or in full dethroned the idea of an outside, personal God who created and used nature as a machine to accomplish certain ends above and beyond nature, it does not settle the question. It simply shifts the question of intelligence from the outside to the inside of nature.

It does not, certainly, empty nature of an abiding intelligence. It does not prove that nature's infinite body is not pervaded by an infinite soul, surely as a finite body is pervaded by a finite soul.

While it tends to make void the old evidence from design by the new law of evolution, it is well to notice that this new law of evolution contains in itself an argument for intelligence in nature, perhaps, as strong as the one it has superseded.

The fact that an organism adapts itself naturally to its environments from a self-acting inward law is itself an argument for intelligence within. For whence came the "inherent tendency" to thus adapt itself? Does not "inherent tendency" necessitate intelligence? Let us see.

The changes produced by "inherent tendency" have been from the very first, and coming down through millions of years, have always continued to be in one and the same direction, viz., from the lower to the higher. Would this natural tendency be the case if these changes were the product of power alone, without intelligence? To answer this intelligently, we must look around us and see if we can find an example of simple power, without intelligence. Can we find such an example? Yes, in the idiot or in the man who has "softening of the brain." In him we see power without intelligence. And what do we behold? Acts which are in no way related to each other and which tend to no definite end; acts fragmentary and disconnected, inconsistent and contradictory; acts which are just the opposites of those we see in nature. Of course, the acts of a man devoid of intelligence, may be for a while, consistent and connected, but when they are so, it is by chance. There is no "inherent tendency" to act to a certain end. No dependence can be placed on what he may do. He is absolutely unreliable.

Thus we must conclude nature would be if she lacked intelligence.

But nature is unlike this in every respect. No merely finite intelligence can be found so consistent and reliable.

Again, out of all the works of man, no where is there display of intelligence, equal to what we behold in nature. I went once to a slate-writing medium, and after holding the slates, united by a rubber band, in my hands for a couple of minutes, I opened them, and on one of them was a beautiful red rose. The paint was not yet dry. Of what did this convince me? It convinced me that it was intelligence which put that rose there. An incredulous friend said, "Might it not have been done by electricity?" I replied, "Electricity does often leave the traces of its presence, but its traces are 'better skelter,' like the scratching of the fowl in the yard, which show power but no intelligence." And my friend was silent. He knew, as I knew, that more power did not put that rose on the slate. Nothing but intelligence

could do that. It was that intelligence, together with many more similar, that made me a believer in Spiritualism.

On a beautiful June morning I go out into my garden and I behold a fresh and green, but now beautiful and fragrant than that I ever get with pointed on the stem. And if, with the medium, I was convinced the rose of the state was the work of intelligence, so, what I knew no mortal hand had made, was I convinced that no mere power put that rose there, but intelligence. There are people who will behold the rose on the stem and yet deny that there are those who deny the living rose the work of an infinite intelligence. But in this case, in either case, is not rational nor consistent from the standpoint of observation which my mind occupies.

When I look at a beautiful cathedral I know that magnificent pile existed first in a human mind and could not have been but for intelligence; so when I open my eyes upon nature, with her castles of stone and her cathedrals of overreaching trees, I see an infinite intelligence, holding all these and all other of Nature's glories, in its vast embrace.

A factory is an organized industry, producing results in certain goods. Nature is organized activity, showing results in trees, grasses, flowers, and fruits. The factory is the embodiment of mind. Analogy would teach that nature was the same. If we can not account for a house without connecting it in some way with mind, is it not reasonable in accounting for a tree to refer it also to intelligence? Darwin says the productions of nature show superior "workmanship." One would infer by that, that the formative power of nature is a workman. Perhaps he did not mean that. Whether he did or not, it matters little, for no one can settle the question. We need not dispute over it. It is for every man to settle for himself.

Nature is an exhaustless study. One may see intelligence in nature, another does not. We all agree, however, in one thing, the boundlessness of nature and the limited capacity of man.

In my next article I shall examine the question, Does this Power produce goodness?

Written for the *Light of Truth*.

CHRISTIANITY IN THE PAST.

By the Sword it made Ireland a Harp, of Spain a Guitar, and of Italy a Hand-Organ.

A RADICAL REVIEW.

F. J. MACONBER.

I think it will be readily admitted by all intelligent and unprejudiced minds, who have made a careful study of the facts of science and history, that the balance of evidence is inclined to prove the Christian religion to have had its origin in an Eastern myth, and that the biblical Jesus never had an existence in fact. Research also shows that the Bible is a mixture of mythology, allegory, and a few historical facts.

That many of the stories of the Hebrew scriptures were merely allegories, was acknowledged by many of the early Christian writers, among which were St. Augustine and Origenes, one of whom says, "What man of sense will agree with the statement that the first, second and third days, in which the morning and evening are named, were without sun, moon, and stars? What man is found such an idiot as to suppose that God planted trees in paradise like a husbandman? I believe that every man must hold these things for images, under which a hidden sense is concealed."

Scientific research has also shown that nearly all the proper nouns of the Bible, in their original tongues, were names of the sun or her qualities, and that all the religions can be traced to their common origin, sun or nature worship.

Primitive man was not capable of forming abstract ideas. His brain had not developed to that point. The meaning which we now attach to some of the words which he used were not possible for him. He had no god, devil, heaven or hell. His great and mighty one, lord of heaven and earth, was the sun. His Paradise, Elysian Fields, Garden of Eden were the rose-tinted clouds of even tide. His Tartarus or his hell was some rumbling volcano, vomiting fire and smoke, or some stagnant and fever-breeding body of water. His immaculate virgin that gave birth to Jesus, "The true light which lighteth every man that cometh into the world," was the bright and beautiful dawn from which is born the sun. (Christ Jesus signifies sunlight, and his reputed birthday, the 25th of December, was the birthday of the sun rising out of the winter solstice.)

Thus can be traced to their simple beginning, nearly all of the mysterious and miraculous tales; not only of the Bible, but of other literature of ancient times as well. As man has advanced in his evolution, and has developed the power of forming concepts apart from objective things, he has lost sight of the meanings of the words which he used in his childhood, and attached to them the conceptions which his maturer and more perfect brain has evolved.

This is the reason that the Bible is such a mystery. Evil thoughts and acts have been personified as angry gods and malignant demons, and the sometimes beautiful and poetic language of the past has been interpreted accordingly. This book in its present form, by being imperfectly translated, and wrongly understood, has been the great hindrance to human advancement. Its teachings, and the real of its fanatical exponents, drove science and knowledge from the earth, almost caused the extinction of reason and plunged the world into the night of the Dark Ages.

Christianity has caused the bloodiest wars of history, and millions of brave men have perished in its battles. It has retarded the world's progress hundreds of years. It has taught unnaturalism; the central thought of the Bible is whatever is natural is wrong, and whatever is unnatural is right. "Blessed be they that mourn," "the afflicted, mourn and weep, let your

mouth be turned to sorrowing, and your joy to bitterness." "Take no thought for your life, what ye shall eat, or what ye shall drink, nor for your body, what ye shall put on." "Blessed be ye that weep now, for ye shall laugh, and ye shall weep now, for ye shall be comforted."

Christianity has reduced whole nations to poverty and deepest ignorance. In the words of Emerson, it has made Ireland a harp, Spain a guitar, and Italy a handorgan. These are a few results of man's ignorance, ignorance of himself, and of his relation to nature and nature's laws; and the great stronghold of ignorance has been the Bible and the Christian Church. Yet, in the face of these admitted facts, in the nineteenth century, and with the brilliant sun of Spiritualism, showing its bright rays of knowledge and wisdom upon their minds, we see people gathering themselves in bodies under the name of Spiritualism, and adopting as a specific title the name of a book or a religion which has done so much to retard the world's progress, and sink it in ignorance and unnaturalism.

Why the prefixes? Is not Spiritualism true? Is it not capable of standing on its own merits? Is it something to be apologized for? Have we not the courage to throw off the bondage of the past and assert our own self-hood? What is it that Christianity can mean that Spiritualism does not; or what great ethical principle does it teach, that the angel world does not?

The world has a right to expect honesty and intelligence from Spiritualists. There are many who claim that although Jesus was not literally a son of God, nor miraculously brought into being, yet he was a great and grand spiritual medium, far exceeding any of to-day; and lecturers upon a dozen rostrums are showing the analogy between the miracles said to have been performed by Jesus, and the phenomena produced through mediums to-day. It is an exceedingly easy matter for them to prove the Bible to be a great store-house of spiritualistic evidence, and that the miraculous tales there recorded came easily within the limit of the spiritualistic philosophy. Jesus walking with and appearing to his disciples, after his death and burial, becomes a wonderful case of materialization, where cabinets, etc., are not required.

The raising of Lazarus from the dead is a remarkable instance of spirit healing. The miracle of the loaves and fishes could be easily duplicated by the spirit world to-day, if we had such a powerful medium. Jesus walking upon the water is another manifestation of this wonderful medium's gift. The sun standing still upon Mount Gibeon, and the moon in the Valley of Ajalon; and Elijah's ascension to heaven with chariot and horses of fire, must have been grand and impressive spirit phenomena, impossible in these latter days.

A great many say they get nearly all of their Spiritualism from the Bible, and gravely relate the story of the Garden of Eden, and of the voice which Adam and Eve heard calling them, and supposed was the voice of God, and explain that of only the voice of a spirit. They tell of Jacob wrestling with the angel of the Lord, and that he was only a materialized spirit. All easily explained as the mediums were so wonderful in those days. Balaam's ass was no doubt, a trance medium, and spoke under control, thus everything is made plain and reasonable. If the tales of the Bible are not to be regarded as the tales of a spirit world, which will discriminate between allegory and fact, between mythology and history, take possession of these persons' minds, and fear that these absurdities, which are being promulgated in the name of Spiritualism, are not always due to ignorance. We find in the books of one of our very eloquent lecturers, one who has written numerous books on the subject of Spiritualism, etc., the inference that all or nearly all the miracles recorded in the Bible actually occurred, and are explainable upon the hypothesis of their being phenomena produced by spirits. We find this deduction in the story of Moses on Mount Sinai, with its dark clouds, thunder and lightnings, receiving the tablets of stone; the miracle of parting the Red Sea so that the children of Israel could pass through dry shod; the account of the angel of the Lord killing 185,000 Assyrian soldiers in one night, as being narratives of spirit manifestations. What a pity we did not live when spirits were so powerful, and mediums so remarkable. Is this really honest? Is it not a bid for public favor at the expense of truth? The world needs to be taught that Spiritualism is not a new patch upon the sinking hull of Pagan superstition, but its exact opposite ascertained truth. Spiritualism's mission is to clear away the pestilential cloud of ignorance and superstition, and let the broad light of knowledge shine in. What the world clings to, is not the Bible, but the moral truths contained therein.

It is the province of Spiritualism to prove to the world that truth is not the exclusive property of any age or nation, and that the truths of the Bible did not originate with its authors, but are only a small portion of the absolute and eternal, and had been perceived by man ages before that book had an existence. Its business is to tear away the idols and fetiches and put man in natural relations to his surroundings.

I conceive this to be a part of the mission of Modern Spiritualism: to cause men to lose their love of the ancient and mythical, and gather together the rays of love which have been streaming forth to some imaginary personage, and confer it on the humanity which surrounds them. It should teach us that we are all divine; that we are all gods. The ideal which we have worshipped, we meet every day. Every one is a Jesus; every one is a Buddha; every one is a spirit; the spirit of all these ideals exists within each, and if we act as if this were so, the divine, the ideal, will make itself known. Let us get over this insane worship of the past. Let a man be ever so noble, perform ever so many grand and wonderful deeds, and his immediate associate do not perceive that he is anything more than a man; but let a hundred years go by and he becomes a hero, five hundred and he is a demigod.

The great are all about us, the gods and heroes of the future are living to-day. Let us find them in our friends and neighbors, and give them now the love and esteem, which will be theirs when the clouds shall have fallen on their follies and their spirits have passed to the great beyond. Let us live now, in the present, remembering that this is the grandest age the world has ever seen; that mankind is nobler than ever before; that the manifestations from the spirit world are grander and better than could ever have occurred in the past; and with perfect confidence in the spirit within, which is carrying us grandly forward in our march of progress, discard all the superstitions and absurd fancies, which belong to a world's childhood, and teach and act the truth, the whole truth, and nothing but the truth.

Anderson, Ind.

THE STATUS OF LABOR:

Embracing Economic Thoughts Upon FINANCES.

BY GEO. F. KATZBERG.

(Copyrighted.)

CHAPTER II.

THE PLATFORM OF EXPERIENCE AND PRINCIPLE—THEIR GOVERNING SPIRITS—THEIR RELATIONS AND ADVOCATES COMPARED—THE DUTY OF THE REFORMER—BUSINESS AND DUTY DEFINED—A FOREWELLING OF PRINCIPLES.

In the great social and political arena of the present age of civilization, as in the past, are erected two platforms upon which the real and assumed leaders of humanity stand. The first is known and called *Expediency*, the other *Principle*. Upon the first, tender-eyed Merry Wives her pleading wail of reconciliation; upon the latter stern Justice, with exacting balances, sways the scepter of eternal truth. The former bolsters up shame and offers apologies for hypocrisy; the latter upholds naked reality and courts unguiled righteousness. The former platform is loaded with living sepulchers filled with dead men's bones; the latter is studded with erect citadels of manhood, radiant with bright ideas and future possibilities. The former swarms with wry-necked and weak-kneed apocryphs, who, for the sake of present glorification and ephemeral renown, would sell their birthrights for a mess of pottage; the latter is arrayed with a few noble souls prepared to recognize and act up to all the demands of Justice.

Upon the rotten and error-ridden structure of the former platform are piled the ruins of dynasties, the wrecks of empires and the debris of fallen republics, encumbered and overgrown with the weeds of bitter disappointment, the blasted hopes of past ambitions and blighted expectations; upon the solid and enduring structure of the latter a progressive government is being built, incorporating in the head of its corner the heretofore rejected stone—LABOR!

Standing upon the latter platform as a co-worker, Justice demands that what we would say and do a hundred years hence be said and done to-day. We are not to stop to ask: "Is it practical?" "How much can we get?" "Will it pay?" for these questions belong respectively to the advocates of Expediency, the zealots of Avarice and the harlots of Selfishness. On the contrary, we are to inquire and ask, "Is it true?" "What ought we to demand?" and "Will humanity be benefited and the interests of all promoted?"

Thus is this discrimination between one's business and his or her duty; for instance: the business of mere legislators and the political press is simply to consider, on the platform of Expediency, what acts are opportune in the light of established constitution precepts and examples; but the duty of a true reformer is to promulgate and popularize a thorough and plain declaration of rights, such as take natural root and will eventually spring up in the human conscience, which the press or the legislators actuate and enact them or not. In the language of another, "One thing is very certain and that is, that legislators and the press will never advocate or legalize more of human rights than the prophets of reform declare should be granted." Hence, in view of our duty, already foreshadowed, the following declarations of principles are set forth to wit:

1. That there are no rights without duties and no duties without rights.
2. That every one is born into the world with the same physical wants which Nature compels him to satisfy under penalty of death.
3. That these innate wants in the human constitution can only be satisfied by the fruits which the earth can yield.
4. That to insure a yield of these fruits demands of man physical labor.
5. That as land and water, light and air, are the natural inheritance of every human being, and necessary for the sustenance of man, no one has a right to the monopoly of either to the exclusion of another.
6. That therefore, the first duty of government is to see that these natural rights are not invaded by selfishness.
7. That it is incumbent upon society through its organic laws, to limit the individual or corporate possession of land, so as to hold it ever in the hands of the people.
8. That the product of labor alone constitutes material wealth.
9. That as material wealth constitutes Capital, the following deductions ensue:
 - (a.) That labor is the creator of Capital.
 - (b.) That Capital, being the created, should be considered the inheritor of the creator.
 - (c.) That since Labor alone can create Capital or wealth, Capital can only render the Creator facilities for more extensive creations.
 - (d.) That it is the right and duty of every human being to work, or to render the society some useful service, intellectually or morally, which may be accepted as an honest equivalent for the sustenance afforded him.
10. That to facilitate the exchanges of the products of Labor among mankind, Money is necessarily required.
 - (a.) To obviate the system of barter;
 - (b.) To supplant the obnoxious system of credit;
 - (c.) To operate as a tool of trade;
 - (d.) To represent values of Labor's products or created wealth.
11. That, therefore, it is not essential that money of itself should possess intrinsic value.
12. That it should be issued exclusively by the government, made a full legal tender for all debts, both public and private, and received by the government for all dues and demands.
13. That as all lakes and rivers belong to the Government, so also should all mines, telegraphs, telephones, railroads, and highways be owned and controlled by the Government for the benefit of the people.
14. That the armies and navies of all governments should be abolished, and all disputes between nations be settled by a Congress of Arbitration.
15. That all officers of the Government, from

the lowest to the highest, should be elected by the direct vote of the people.

17. That no species of property, whether in stocks, bonds, or otherwise, should be exempt from equal taxation.

18. That it should be the policy of every government to emancipate its people from industrial dependence on foreign nations.

19. That laws governing the people should be made by the people through the referendum; hence, the Senate, which is a check on the popular will and a denial of the sovereignty of the people, should be abolished.

20. That the executive branches of the government being instituted to execute the laws and not to obstruct them, therefore the veto power should be abolished.

Written for the *Light of Truth*.

SPIRITUAL INSTRUCTION.

Thoughts for Reflection Written by Dictation.

BY HAYMOND.

My dear pupil: There came to mind to-night a little story. Let it read thus:

A man of austere manner and of abiding will was upon a time ushered into the spirit realm of life. He was proud and overbearing, and as a natural consequence of these awful sins was consigned.

He reminded me much of a man who once said, "When I was of earth I knew more than the Lord God himself, but when I became a spirit I knew not God."

So it was with the minister before mentioned. One day a neighboring spirit asked him if he would like to see Thomas Paine, the saintly Quaker.

"What," he roared, "I see Thomas Paine, the traducer of God! Why should I go to hell to see the enemy of man?"

"Nay, friend," quoth the neighbor, "he was not the traducer of God, neither was he the enemy of man. He will be in our midst to-morrow and thou canst be privileged to hear him address us."

"Ah, is the devil still undoing the Lord's work?"

"Verily, friend he does not meddle more than man."

"And has Thomas Paine come from the burning pit to turn us from religion?"

"Nay, nay, but to teach it, brother. Hadst thou been more familiar with his writings thou wouldst have known him as the friend of mankind, a benefactor of the people whom he served and is still serving."

"He is the devil's own," cried the parson.

"Yes, brother, and the devil is the Lord's also, and we are the Lord's. We are all in the hollow of his mighty hand," replied the neighbor.

The priest groaned. It gave him time to consider the statement. And when the morrow was come he reluctantly went to the lecture, which was attended by all who wanted more light.

The magnificent soul of the patriot and truth-seeker was made to shine like the sun, and his words were like the forked lightning that cleaves the very heavens.

The priest was so afraid and would have fallen upon his face.

When the lecturer closed his marvelous composition, the priest went to him and cast himself at his feet saying:

"Let me but serve the master."

"Rise, man, and serve thyself, for man has no master save himself," so spoke Thomas Paine, the spirit man.

This is a very truth, dear pupil. When a man learns to serve himself nobly he grows upward and blossoms. When he begins to serve himself honorably he begins to respect himself. When he respects himself he respects his neighbor and his neighbor's rights. His conceit gives way to more becoming modesty.

diminishes with his education, and at last he becomes a help to others and a joyous, living man of righteousness.

Immortality is a blessing and the evil that is not eliminated in the lower life will be in the ages that eternity unfolds.

Eternity! Oh, the vastness of the thought. Children of the earth, do you realize the wondrous love and the magnificence of the creator's mind that planned man's life?

Oh, belittle not this God of the universe by saying that he is jealous, angry, or foolish, and take not his name in vain nor put ye vain words into his mouth. Say not that the Lord said this and the Lord said that. His sayings are all true and his words are all wisdom. He is a God of infinite attributes and weaknesses, but infinite and eternal in the heavens. A spirit whom we know not but whom we aspire to know in some remote age when all shall have grown sufficiently to comprehend the maker of worlds, the mind that moves the planets and upholds stars, that directs the sun and controls the forces of nature.

Ab, my brothers and sisters, how little we know of the very things that surround us. Yet the priest takes as glibly of God as though he were an old and intimate neighbor. I have not language to express my amazement at the liberty. I tell you frankly, dear pupil, that I know not God, but I comprehend good, and I know something of brotherly kindness and my life accords with my knowledge, but I am ignorant of cause as I am familiar with effect.

This is an honest admission, yet I have told you that I have been a student in the spirit world more than half a century, but I can not unlock the gate of wisdom that leads to the innermost temple of learning, and if may be billions of years, yet, an eternity of time ere I am worthy to enter the House of God.

Therefore I say unto you beloved, the ages will grandly enroll to your astonished vision, for man does not know the beauty of life until he crosses the silent river called death and enters the fair country beyond.

Then he wonders and sorrows at his former ignorance and the desire to return to earth to tell of the future life was the father of the science commonly called Spiritualism. Simple at first were the messages, but advancing rapidly are the lessons given across the invisible line. In less than a century the orthodox Christian religion with its bloody cross, its ungodly, unwise, and unjust plan of escaping discipline in the spirit world, its peculiar belief that one can gather grapes from thorns and figs from thistles will have yielded up the ghost, and in its stead will reign a natural, reasonable, refined, and stimulating religion, and hope instead of fear, and love instead of intolerance will be the corner-stone of the temple that shall be built by man for his children, and his children's children shall call him blessed, and they shall sing praises unto his memory and peace shall cover the land and the angels of heaven shall walk with the sons of earth.

These are the words of a spirit man.

4

★ LIGHT OF TRUTH ★

the final apophysis. They pull on the monetary system, and the people's patrimony flows into their strong boxes. They gild their palaces in splendor, and poverty pines her very rays for money enough to lock in upon them. They say that democracy must be hinged to monarchical institutions and the hereditary aristocracy; so they sell the body of an American girl for \$10,000,000 to replenish the coffers of an effete aristocratic family in France—\$10,000,000, and the revenues of that vast sum, to flow away, not alone from the storehouse of labor from which the mouse trap financier stole it, but to be exported even from the very land, and go over to Europe to help reconstitute the dying members of a regime that has cost millions of lives and uncounted treasure in the past to sustain. Capitalism rears sumptuous cathedrals; and while the diapason of their grand organs swells to the high vaulted roofs, and the charm of incense feeds the nostrils of the Pharaonic worshippers, religion covers her head with a shawl and goes amongst the Magdalenes, who bawled each other in flowers and tears. Capitalism says commercial orthodoxy must become unitary. And is it not so? Does not Archbishop Cortis marry the Roman Catholic French count to the Presbyterian son of American flunkeyism? Where is hereditarily trained American Presbyterianism when confronted with \$10,000,000 and a Roman Catholic European titled aristocrat? Did not a high priest in Columbus, the other day, speak amid thunderous applause to the Y. M. C. A.? And what does the lion of Romanism lie down with the lamb of Evangelism for? So that war may be made on the common enemy—when the time comes. Who and what is the common enemy? Infidelity. Capitalism says that the market price of commodities shall not be governed by supply and demand, but by the manipulations of combination and the control of the instruments of production. Capitalism says that the sick must be healed by monopoly, and so the people have laws laid upon them providing for a certain school of remedial practice.

Public enemies are due to the rapacity of animalism capitalized, and are presented through the press colored by the aura in which they are evolved. Literature is magazines for the purpose of supplying ammunition to the entrenched monarchs. Genius is bribed to soar only in the direction of a machine wind, and no higher than the length of the rope attached to it. Invention is gormandized, and made subservient to the interests of capitalism. The utility of modern thought has become a convenience for the spawn of intellectual sun-fish. The shrieks of the starved and the hunted ring in their ears, while their gloved hands lift to their purple lips the nectar of the winepress squeezed by the labor they have robbed.

Everywhere are seen the preparations for the inevitable. In the Middle Ages, Europe was a vast arena of slashing barbarians. Might served the purposes of war then just as it does now, but there is more cunning to-day. In olden times the sword was crude, heavy, and bungling. To-day the sword is so perfected that men's heads are cut off, and their stomachs ripped open, and they don't know it. There is not even a drop of blood spilled, and there is no law to reach the assassins. It is science and cunning that have whetted a knife so keen that men may be decapitated, and still walk the streets. The barbaric hordes of the Middle Ages made the earth a war cemetery. Capitalism to-day makes it a stage upon which dead bodies dance before the imps of knavery.

There is a light ahead, and it burns the beacon fire of the commonwealth. The minions of pelf have reared a ghastly pile, but righteousness is above it all. A little longer, the worm must move, but anon it will turn.

THE HYPNOTIC INFLUENCE OF CRIME.

Every once in a while a wave of crime seems to sweep over some section of the country. The community is startled by the news that a prominent bank officer has been detected in defalcation or embezzlement, or some popular business man is discovered as appropriating to his own use, funds that belong to his patrons or creditors. There are periods when one after another of these exposures occur with startling rapidity. Perhaps the detected criminal has lived a respected and respectable life for many years, has stood high in society, and been an honored member of religious circles. The crime in many cases—which is not always confined to stealing—is not discovered until the perpetrator has been ingulfed for a long time in his sin, while in other instances the criminal seems to have fallen suddenly from his high estate, and to have been speedily detected in his iniquity.

What is it that tempts a man whose previous life has been one of probity and honor, to descend to thieving, swindling, and other criminal acts? Why is it that, frequently, one defalcation, heavy embezzlement, or some other felony, is followed by another and another? Why is it that a wave of suicide sometimes sweeps over the country, attacking people in high places as well as those in lowly dens, and making victims of persons who, as far as human knowledge and observation can judge, have no earthly reason for shuffling off their mortal coil?

This is a subject for psychology to deal with, for physics can not reach it nor explain its laws. Spiritualism teaches that in the lower strata of physical and moral life decarnated beings dwell, who, although freed from the mortal body, can not get away from earth because of their polluted tastes and perverted sensibilities. Is it, then, likely that by some momentary weakness in the moral nature, the atmosphere of these people who are tempted becomes receptive to the encroachments of this lower order of spirits, and is so saturated by their aura that when they descend into crime almost without knowing when and why the deed is done?

There is no doubt but that all criminals, all wrong-doers, are more or less sensitive to conditions, more or less negative to the lower forces of life; hence it may be that by some overt act they open the door to cunning, unscrupulous spirits, who psychologize and obsess them.

On the other hand, these inexplicable cases of

falling from grace and honor, may be accounted for on the ground that the parties are daily brought in contact with the aura of unscrupulous, designing, tricky men on earth, and that that they in time imbibe enough of this foul poison of immorality and dishonesty to become tainted and finally actively influenced by it. A suicide in one portion of a town or county may start a wave of magnetic force in that direction that will affect half a dozen lives, and cause them to succumb to its malignant breath. An hypnotic influence may go forth from crime that will smite susceptible lives in a moment when the gate-keeper of conscience is allowed to sleep, and drag them down to death.

We are not excusing criminals; on the contrary, we recognize their frailty in allowing the influence to creep upon them, and we feel the necessity of urging every soul to be eternally watchful against the approach of selfishness and temptation; but we submit that the subject in hand is one worthy the thought of the most profound psychologist of the occult school.

The pen has become mightier than the sword when nations can not go to war without first consulting Rothschild, to obtain his check—now seems to be the case. Verily, "God's chosen people" have become the mediums for war or peace.

CURRENT EVENTS.

THE POPE AND CARDINAL QUARREL.

Leo XIII and the prefect of the propaganda have disagreed on the Semitic question. Communication from Rome, under date of March 14th, says a violent quarrel is reported to have broken out between the pope and Cardinal Rampolla, in consequence of the latter's strong support of the anti-Semitic party in Austria. The Cardinal wanted to resign then and there, but Leo refused. Meanwhile, the pope is preparing an important document dealing with this vexed question; and with the object of having the fullest information, he has commissioned Prince Lichtenstein, leader of the opposite party, and the Cardinal, to make a detailed report. It is claimed the pope is friendly disposed towards the Jews, while Cardinal Rampolla has intense animus against them. Recently, to show his good will, the pope has deposited the whole of the Vatican funds with the Rothschilds in London. The pope appreciates the thrift of our Hebrew friends, and is disposed to make them his bankers. The same writer says he had a conversation with a cardinal of some prominence at the Vatican, on the 13th of March, and predicted that the pope would make a renewed effort to bring about a union between the churches—that is, the Anglican Church and the Church of Rome. About six months ago, the pope put out an encyclical on this subject, which seemed to have been well received among the English clergy. Quite a number of bishops have opened up a correspondence with him on the same subject. The Anglican Church, he claims, occupies the middle ground of the schismatic Church, and, as such, can enter the fold of Catholicism, on condition of the sovereignty of the Roman Pontiff. It is claimed that Lord Halifax, member of the English Church, has expressed a great desire for a union with the Catholics. He is expected to go soon to Rome, and to have a series of audiences with the pope.

ELIZABETH, N. J., A. P. A.'S

recently held a public meeting in Drake's Opera House. Rev. Peters, of that city, delivered an address, denouncing the Catholic interference with the local schools. He was interrupted by cheers and applause. There were tremendous cheers when he exclaimed: "If the American people had the proper backbone, they would have rained Satelli into a pneumonia gun, and blown him back into Rome, as soon as he arrived in this country, to instruct us how to conduct our school system."

FROM BRIDGEPORT, CT.

information came that the Catholics were successful. The Sunday before the election, in the Catholic churches, the priests urged the women to register, and vote for members of the board of education. Ballots were given out in Catholic churches, containing the names of the favorite candidates. The women were instructed to go to the polls in pairs, and vote the ballots given them without a change.

NEBRASKA LEGISLATURE.

The action of the legislature on April 3d, in passing the bill over the veto of the governor, shows conclusively that a great majority of them are A. P. A.'s. This law takes from the governor the power of appointing the Omaha Fire and Police Commission. This bill, upon becoming a law, will probably result in all Catholics being removed from the fire and police commission in the city of Omaha.

The New York Herald gave considerable prominence to the 47th anniversary of the advent of Modern Spiritualism. The program embraced an address on Spiritualism, by Luther R. Marsh, and tests by Edgar W. Emerson. The Herald says that Mr. Marsh succeeded in condensing a great deal into the following quotation on "Immortality": "It is no longer an inquiry or a question of opinion as to whether man is immortal," said Mr. Marsh. "It has ceased to be a belief. We have passed the realm of hope, and stand on inviolable facts. Our feet are on the rocks of certainty. Hope has been transformed into reality, argument into demonstration. If there be such a thing as absolute knowledge, if anything is capable of being known, no doubts flit around us or about us, present on the subject. As certain as this earth and the material universe exist, man is immortal."

We have before predicted that the Japanese race will eventually lead in the development of Spiritualism in the Orient. As an evidence, we call our reader's attention to the action of the government towards China, after the attempt to assassinate Li Hung Chang, for no sooner had the crime been flashed over the world, until it was followed by announcement of a general armistice. This policy came so quick after the brutal act, that it could only be accounted for

★ LIGHT OF TRUTH ★

by the Japs intuitively sensing the correct national act in relation to that offense.

Saratoga, Pa., April 24, by a decision of Judge Chandler, in the Waverly borough school case, the reading of the Bible in the public schools of Pennsylvania was practically declared illegal. In his opinion Judge Chandler said, that denominational religious exercises and instructions in sectarian doctrines have no place in our system of common school education.

At a private sanitarium in the Bay State is incarcerated a high-church dignitary, for believing that he is in the power of the devil—controlled by him. Perhaps this gentleman believed that spirits were devils, and becoming a medium, naturally became possessed with the idea that instead of spirits the devil was controlling him.

THE ROMAN CATHOLIC CHURCH "HELD UP" THE ALBANY LEGISLATURE THREE MONTHS.

For three months the reformers in the city of New York—including Dr. Parkhurst, Mayor Strong, and the Committee of Seventy—have been literally "held up." Tom Platt, the great Republican boss of New York, has, up to within a day or two, been charged as the only conspirator against municipal reform. Now comes the Roman Catholic Church, through Elbridge T. Gerry and others, and admits that they are fighting to defeat the "Police Magistrate Bill," because "the bill is urged by sectarian, A. P. A., and Anti-Catholic influences, inspired by a desire to antagonize the Roman Catholic Church." All of the great dailies of New York contain ringing editorials, denouncing the leaders of the opposition. Speaking of Mr. O'Connor, the New York Herald said:

"If he would close his mouth and think for a minute, he would see that his words and acts involve a slanderous reflection upon the Church whose interests he professes to defend. 'Who supposed for a moment any Church could desire to perpetrate the scandals of a system which, God Morton says, results in a fall to pieces by disintegration.'"

"What can be thought of a Church that takes such a stand, merely because certain of the ignorant and corrupt judges choose to profess allegiance to that Church?"

Let our readers recall the LIGHT OF TRUTH's words, uttered long ago: "America, the land of spiritualism, will eventually force the Catholic Church to reorganize on lines in harmony with our institutions, eliminating the Roman influence, and abandon their Jesuitical organization, to fall to pieces by disintegration."

Do you see the hand writing at Albany?

M. S. 47.

(Continued from First Page.)

style in the afternoon. In the forenoon and evening exhibitions of phenomenal Spiritualism were given, of which the Globe says: "Spiritualism had a full and varied expression in the manifestations ranging from the inspired prattle of gentle Indian spirit mediums to the manifestation of a bishop in his robes. 'Mrs. Bliss and Mrs. Stansbury were the medium for materialization at the temple. Mr. McGraw gave unusual explanations of the strange phenomena. He told how spiritual chemists draw the emanations from media, and how they build up a little of the human body, and then themselves just the same as mortals.'"

All forms in white were plentiful at the temple, especially in the evening, though these latter were not so numerous as the ordinary folk with commonplace names. In the morning Phillips Brooks gave tone and dignity to the performance. After a stirring action from the balcony, the late bishop of Massachusetts favored the audience with his benediction. It was a very impressive sight, and there seemed to be quite a number of the bishop's friends present, for there was subdued applause all over the hall, as he bowed and bowed into the cabinet."

At America Hall Eben Cobb held three sessions, each of which had a crowded attendance. At these meetings the presiding officer was Luther R. Marsh, a veteran lyceum worker, J. B. Hatch, Sr., Mr. Watson, Father Locke, and other well-known mediums and speakers made every hour eloquent with the philosophy and phenomena of Spiritualism. At Hollis Hall, Hiawatha Hall, and other places, much good work of a similar nature was accomplished.

The Children's Progressive Lyceum celebrated at Horticultural Hall, where many of the souls assembled in the morning to listen to the Master Spirit, and in the afternoon to appropriate and stirring truths presented by Ernest T. Allen. The program was handsomely decorated with flowers and bunting, and a fine portrait of Luther R. Marsh occupied a conspicuous position. The evening program consisted of a grand entertainment by the members of the lyceum as follows:

The Ilson Quartet, Daisy Hereford, J. H. Nolen, Lucie Seales, Carl Leo Roth, Richard Henry Crosby, Flossie Bethune, Mabel and June Little, Baby Gildard, Prof. Cooley, Mabel Walte, Little Milligan, Baby Lou, Evelyn and Jessie Mith, George Lang, Juliette Caze, Marion Fowler, with a number of pretty children, sang and dialogues.

The committee of arrangements were: Mrs. Wm. S. Butler, Mrs. C. T. Wood, Mrs. C. M. Dilsbury, T. Wood, and J. A. Shelhamer.

The anniversary observance has proved to be a marked increase in the growth and labor of Spiritualism, and an occasion long to be remembered by ranks.

OR ANNIVERSARY GIFT.

A beautiful Picture for the Home.

For the time past we have been offering Lindsay "Hydesville" as a premium on new subscriptions to the LIGHT OF TRUTH.

Though a large number have availed themselves of the opportunity, we still have a few left, and thus extend our offer to the 15th of April.

One dollar and ten cents (the latter for express charges) will secure one of these pictures—when sent to a new name or as an additional subscription to an old one. Not as an extension of one's subscription, remember, but as an additional one only will it be sent.

The picture is a chromo-lithograph—25x36 inches—fitted in three different colors.

Albany.—We have again had with us for a week Miss Mrs. C. J. Barnes. The seances they gave while with us were of the best, they have awakened quite an interest here in our cause and their good work. Mr. Barnes gave a seance this benefit of our society, which shows he is ever wishing to do good. His many friends are anxiously awaiting his return in June. Mrs. M. J. Payne.

★ LIGHT OF TRUTH ★

by the Japs intuitively sensing the correct national act in relation to that offense.

Saratoga, Pa., April 24, by a decision of Judge Chandler, in the Waverly borough school case, the reading of the Bible in the public schools of Pennsylvania was practically declared illegal. In his opinion Judge Chandler said, that denominational religious exercises and instructions in sectarian doctrines have no place in our system of common school education.

At a private sanitarium in the Bay State is incarcerated a high-church dignitary, for believing that he is in the power of the devil—controlled by him. Perhaps this gentleman believed that spirits were devils, and becoming a medium, naturally became possessed with the idea that instead of spirits the devil was controlling him.

THE ROMAN CATHOLIC CHURCH "HELD UP" THE ALBANY LEGISLATURE THREE MONTHS.

For three months the reformers in the city of New York—including Dr. Parkhurst, Mayor Strong, and the Committee of Seventy—have been literally "held up." Tom Platt, the great Republican boss of New York, has, up to within a day or two, been charged as the only conspirator against municipal reform. Now comes the Roman Catholic Church, through Elbridge T. Gerry and others, and admits that they are fighting to defeat the "Police Magistrate Bill," because "the bill is urged by sectarian, A. P. A., and Anti-Catholic influences, inspired by a desire to antagonize the Roman Catholic Church." All of the great dailies of New York contain ringing editorials, denouncing the leaders of the opposition. Speaking of Mr. O'Connor, the New York Herald said:

"If he would close his mouth and think for a minute, he would see that his words and acts involve a slanderous reflection upon the Church whose interests he professes to defend. 'Who supposed for a moment any Church could desire to perpetrate the scandals of a system which, God Morton says, results in a fall to pieces by disintegration.'"

"What can be thought of a Church that takes such a stand, merely because certain of the ignorant and corrupt judges choose to profess allegiance to that Church?"

Let our readers recall the LIGHT OF TRUTH's words, uttered long ago: "America, the land of spiritualism, will eventually force the Catholic Church to reorganize on lines in harmony with our institutions, eliminating the Roman influence, and abandon their Jesuitical organization, to fall to pieces by disintegration."

Do you see the hand writing at Albany?

M. S. 47.

(Continued from First Page.)

style in the afternoon. In the forenoon and evening exhibitions of phenomenal Spiritualism were given, of which the Globe says: "Spiritualism had a full and varied expression in the manifestations ranging from the inspired prattle of gentle Indian spirit mediums to the manifestation of a bishop in his robes. 'Mrs. Bliss and Mrs. Stansbury were the medium for materialization at the temple. Mr. McGraw gave unusual explanations of the strange phenomena. He told how spiritual chemists draw the emanations from media, and how they build up a little of the human body, and then themselves just the same as mortals.'"

All forms in white were plentiful at the temple, especially in the evening, though these latter were not so numerous as the ordinary folk with commonplace names. In the morning Phillips Brooks gave tone and dignity to the performance. After a stirring action from the balcony, the late bishop of Massachusetts favored the audience with his benediction. It was a very impressive sight, and there seemed to be quite a number of the bishop's friends present, for there was subdued applause all over the hall, as he bowed and bowed into the cabinet."

At America Hall Eben Cobb held three sessions, each of which had a crowded attendance. At these meetings the presiding officer was Luther R. Marsh, a veteran lyceum worker, J. B. Hatch, Sr., Mr. Watson, Father Locke, and other well-known mediums and speakers made every hour eloquent with the philosophy and phenomena of Spiritualism. At Hollis Hall, Hiawatha Hall, and other places, much good work of a similar nature was accomplished.

The Children's Progressive Lyceum celebrated at Horticultural Hall, where many of the souls assembled in the morning to listen to the Master Spirit, and in the afternoon to appropriate and stirring truths presented by Ernest T. Allen. The program was handsomely decorated with flowers and bunting, and a fine portrait of Luther R. Marsh occupied a conspicuous position. The evening program consisted of a grand entertainment by the members of the lyceum as follows:

The Ilson Quartet, Daisy Hereford, J. H. Nolen, Lucie Seales, Carl Leo Roth, Richard Henry Crosby, Flossie Bethune, Mabel and June Little, Baby Gildard, Prof. Cooley, Mabel Walte, Little Milligan, Baby Lou, Evelyn and Jessie Mith, George Lang, Juliette Caze, Marion Fowler, with a number of pretty children, sang and dialogues.

The committee of arrangements were: Mrs. Wm. S. Butler, Mrs. C. T. Wood, Mrs. C. M. Dilsbury, T. Wood, and J. A. Shelhamer.

The anniversary observance has proved to be a marked increase in the growth and labor of Spiritualism, and an occasion long to be remembered by ranks.

OR ANNIVERSARY GIFT.

A beautiful Picture for the Home.

For the time past we have been offering Lindsay "Hydesville" as a premium on new subscriptions to the LIGHT OF TRUTH.

Though a large number have availed themselves of the opportunity, we still have a few left, and thus extend our offer to the 15th of April.

One dollar and ten cents (the latter for express charges) will secure one of these pictures—when sent to a new name or as an additional subscription to an old one. Not as an extension of one's subscription, remember, but as an additional one only will it be sent.

The picture is a chromo-lithograph—25x36 inches—fitted in three different colors.

Albany.—We have again had with us for a week Miss Mrs. C. J. Barnes. The seances they gave while with us were of the best, they have awakened quite an interest here in our cause and their good work. Mr. Barnes gave a seance this benefit of our society, which shows he is ever wishing to do good. His many friends are anxiously awaiting his return in June. Mrs. M. J. Payne.

★ LIGHT OF TRUTH ★

by the Japs intuitively sensing the correct national act in relation to that offense.

Saratoga, Pa., April 24, by a decision of Judge Chandler, in the Waverly borough school case, the reading of the Bible in the public schools of Pennsylvania was practically declared illegal. In his opinion Judge Chandler said, that denominational religious exercises and instructions in sectarian doctrines have no place in our system of common school education.

At a private sanitarium in the Bay State is incarcerated a high-church dignitary, for believing that he is in the power of the devil—controlled by him. Perhaps this gentleman believed that spirits were devils, and becoming a medium, naturally became possessed with the idea that instead of spirits the devil was controlling him.

THE ROMAN CATHOLIC CHURCH "HELD UP" THE ALBANY LEGISLATURE THREE MONTHS.

For three months the reformers in the city of New York—including Dr. Parkhurst, Mayor Strong, and the Committee of Seventy—have been literally "held up." Tom Platt, the great Republican boss of New York, has, up to within a day or two, been charged as the only conspirator against municipal reform. Now comes the Roman Catholic Church, through Elbridge T. Gerry and others, and admits that they are fighting to defeat the "Police Magistrate Bill," because "the bill is urged by sectarian, A. P. A., and Anti-Catholic influences, inspired by a desire to antagonize the Roman Catholic Church." All of the great dailies of New York contain ringing editorials, denouncing the leaders of the opposition. Speaking of Mr. O'Connor, the New York Herald said:

"If he would close his mouth and think for a minute, he would see that his words and acts involve a slanderous reflection upon the Church whose interests he professes to defend. 'Who supposed for a moment any Church could desire to perpetrate the scandals of a system which, God Morton says, results in a fall to pieces by disintegration.'"

"What can be thought of a Church that takes such a stand, merely because certain of the ignorant and corrupt judges choose to profess allegiance to that Church?"

Let our readers recall the LIGHT OF TRUTH's words, uttered long ago: "America, the land of spiritualism, will eventually force the Catholic Church to reorganize on lines in harmony with our institutions, eliminating the Roman influence, and abandon their Jesuitical organization, to fall to pieces by disintegration."

Do you see the hand writing at Albany?

M. S. 47.

(Continued from First Page.)

style in the afternoon. In the forenoon and evening exhibitions of phenomenal Spiritualism were given, of which the Globe says: "Spiritualism had a full and varied expression in the manifestations ranging from the inspired prattle of gentle Indian spirit mediums to the manifestation of a bishop in his robes. 'Mrs. Bliss and Mrs. Stansbury were the medium for materialization at the temple. Mr. McGraw gave unusual explanations of the strange phenomena. He told how spiritual chemists draw the emanations from media, and how they build up a little of the human body, and then themselves just the same as mortals.'"

All forms in white were plentiful at the temple, especially in the evening, though these latter were not so numerous as the ordinary folk with commonplace names. In the morning Phillips Brooks gave tone and dignity to the performance. After a stirring action from the balcony, the late bishop of Massachusetts favored the audience with his benediction. It was a very impressive sight, and there seemed to be quite a number of the bishop's friends present, for there was subdued applause all over the hall, as he bowed and bowed into the cabinet."

At America Hall Eben Cobb held three sessions, each of which had a crowded attendance. At these meetings the presiding officer was Luther R. Marsh, a veteran lyceum worker, J. B. Hatch, Sr., Mr. Watson, Father Locke, and other well-known mediums and speakers made every hour eloquent with the philosophy and phenomena of Spiritualism. At Hollis Hall, Hiawatha Hall, and other places, much good work of a similar nature was accomplished.

The Children's Progressive Lyceum celebrated at Horticultural Hall, where many of the souls assembled in the morning to listen to the Master Spirit, and in the afternoon to appropriate and stirring truths presented by Ernest T. Allen. The program was handsomely decorated with flowers and bunting, and a fine portrait of Luther R. Marsh occupied a conspicuous position. The evening program consisted of a grand entertainment by the members of the lyceum as follows:

The Ilson Quartet, Daisy Hereford, J. H. Nolen, Lucie Seales, Carl Leo Roth, Richard Henry Crosby, Flossie Bethune, Mabel and June Little, Baby Gildard, Prof. Cooley, Mabel Walte, Little Milligan, Baby Lou, Evelyn and Jessie Mith, George Lang, Juliette Caze, Marion Fowler, with a number of pretty children, sang and dialogues.

The committee of arrangements were: Mrs. Wm. S. Butler, Mrs. C. T. Wood, Mrs. C. M. Dilsbury, T. Wood, and J. A. Shelhamer.

The anniversary observance has proved to be a marked increase in the growth and labor of Spiritualism, and an occasion long to be remembered by ranks.

OR ANNIVERSARY GIFT.

A beautiful Picture for the Home.

For the time past we have been offering Lindsay "Hydesville" as a premium on new subscriptions to the LIGHT OF TRUTH.

Though a large number have availed themselves of the opportunity, we still have a few left, and thus extend our offer to the 15th of April.

One dollar and ten cents (the latter for express charges) will secure one of these pictures—when sent to a new name or as an additional subscription to an old one. Not as an extension of one's subscription, remember, but as an additional one only will it be sent.

The picture is a chromo-lithograph—25x36 inches—fitted in three different colors.

Albany.—We have again had with us for a week Miss Mrs. C. J. Barnes. The seances they gave while with us were of the best, they have awakened quite an interest here in our cause and their good work. Mr. Barnes gave a seance this benefit of our society, which shows he is ever wishing to do good. His many friends are anxiously awaiting his return in June. Mrs. M. J. Payne.

★ LIGHT OF TRUTH ★

by the Japs intuitively sensing the correct national act in relation to that offense.

Saratoga, Pa., April 24, by a decision of Judge Chandler, in the Waverly borough school case, the reading of the Bible in the public schools of Pennsylvania was practically declared illegal. In his opinion Judge Chandler said, that denominational religious exercises and instructions in sectarian doctrines have no place in our system of common school education.

At a private sanitarium in the Bay State is incarcerated a high-church dignitary, for believing that he is in the power of the devil—controlled by him. Perhaps this gentleman believed that spirits were devils, and becoming a medium, naturally became possessed with the idea that instead of spirits the devil was controlling him.

THE ROMAN CATHOLIC CHURCH "HELD UP" THE ALBANY LEGISLATURE THREE MONTHS.

For three months the reformers in the city of New York—including Dr. Parkhurst, Mayor Strong, and the Committee of Seventy—have been literally "held up." Tom Platt, the great Republican boss of New York, has, up to within a day or two, been charged as the only conspirator against municipal reform. Now comes the Roman Catholic Church, through Elbridge T. Gerry and others, and admits that they are fighting to defeat the "Police Magistrate Bill," because "the bill is urged by sectarian, A. P. A., and Anti-Catholic influences, inspired by a desire to antagonize the Roman Catholic Church." All of the great dailies of New York contain ringing editorials, denouncing the leaders of the opposition. Speaking of Mr. O'Connor, the New York Herald said:

"If he would close his mouth and think for a minute, he would see that his words and acts involve a slanderous reflection upon the Church whose interests he professes to defend. 'Who supposed for a moment any Church could desire to perpetrate the scandals of a system which, God Morton says, results in a fall to pieces by disintegration.'"

"What can be thought of a Church that takes such a stand, merely because certain of the ignorant and corrupt judges choose to profess allegiance to that Church?"

Let our readers recall the LIGHT OF TRUTH's words, uttered long ago: "America, the land of spiritualism, will eventually force the Catholic Church to reorganize on lines in harmony with our institutions, eliminating the Roman influence, and abandon their Jesuitical organization, to fall to pieces by disintegration."

Do you see the hand writing at Albany?

M. S. 47.

(Continued from First Page.)

style in the afternoon. In the forenoon and evening exhibitions of phenomenal Spiritualism were given, of which the Globe says: "Spiritualism had a full and varied expression in the manifestations ranging from the inspired prattle of gentle Indian spirit mediums to the manifestation of a bishop in his robes. 'Mrs. Bliss and Mrs. Stansbury were the medium for materialization at the temple. Mr. McGraw gave unusual explanations of the strange phenomena. He told how spiritual chemists draw the emanations from media, and how they build up a little of the human body, and then themselves just the same as mortals.'"

All forms in white were plentiful at the temple, especially in the evening, though these latter were not so numerous as the ordinary folk with commonplace names. In the morning Phillips Brooks gave tone and dignity to the performance. After a stirring action from the balcony, the late bishop of Massachusetts favored the audience with his benediction. It was a very impressive sight, and there seemed to be quite a number of the bishop's friends present, for there was subdued applause all over the hall, as he bowed and bowed into the cabinet."

At America Hall Eben Cobb held three sessions, each of which had a crowded attendance. At these meetings the presiding officer was Luther R. Marsh, a veteran lyceum worker, J. B. Hatch, Sr., Mr. Watson, Father Locke, and other well-known mediums and speakers made every hour eloquent with the philosophy and phenomena of Spiritualism. At Hollis Hall, Hiawatha Hall, and other places, much good work of a similar nature was accomplished.

The Children's Progressive Lyceum celebrated at Horticultural Hall, where many of the souls assembled in the morning to listen to the Master Spirit, and in the afternoon to appropriate and stirring truths presented by Ernest T. Allen. The program was handsomely decorated with flowers and bunting, and a fine portrait of Luther R. Marsh occupied a conspicuous position. The evening program consisted of a grand entertainment by the members of the lyceum as follows:

The Ilson Quartet, Daisy Hereford, J. H. Nolen, Lucie Seales, Carl Leo Roth, Richard Henry Crosby, Flossie Bethune, Mabel and June Little, Baby Gildard, Prof. Cooley, Mabel Walte, Little Milligan, Baby Lou, Evelyn and Jessie Mith, George Lang, Juliette Caze, Marion Fowler, with a number of pretty children, sang and dialogues.

The committee of arrangements were: Mrs. Wm. S. Butler, Mrs. C. T. Wood, Mrs. C. M. Dilsbury, T. Wood, and J. A. Shelhamer.

The anniversary observance has proved to be a marked increase in the growth and labor of Spiritualism, and an occasion long to be remembered by ranks.

OR ANNIVERSARY GIFT.

A beautiful Picture for the Home.

For the time past we have been offering Lindsay "Hydesville" as a premium on new subscriptions to the LIGHT OF TRUTH.

Though a large number have availed themselves of the opportunity, we still have a few left, and thus extend our offer to the 15th of April.

One dollar and ten cents (the latter for express charges) will secure one of these pictures—when sent to a new name or as an additional subscription to an old one. Not as an extension of one's subscription, remember, but as an additional one only will it be sent.

The picture is a chromo-lithograph—25x36 inches—fitted in three different colors.

Albany.—We have again had with us for a week Miss Mrs. C. J. Barnes. The seances they gave while with us were of the best, they have awakened quite an interest here in our cause and their good work. Mr. Barnes gave a seance this benefit of our society, which shows he is ever wishing to do good. His many friends are anxiously awaiting his return in June. Mrs. M. J. Payne.

★ LIGHT OF TRUTH ★

by the Japs intuitively sensing the correct national act in relation to that offense.

Saratoga, Pa., April 24, by a decision of Judge Chandler, in the Waverly borough school case, the reading of the Bible in the public schools of Pennsylvania was practically declared illegal. In his opinion Judge Chandler said, that denominational religious exercises and instructions in sectarian doctrines have no place in our system of common school education.

At a private sanitarium in the Bay State is incarcerated a high-church dignitary, for believing that he is in the power of the devil—controlled by him. Perhaps this gentleman believed that spirits were devils, and becoming a medium, naturally became possessed with the idea that instead of spirits the devil was controlling him.

THE ROMAN CATHOLIC CHURCH "HELD UP" THE ALBANY LEGISLATURE THREE MONTHS.

For three months the reformers in the city of New York—including Dr. Parkhurst, Mayor Strong, and the Committee of Seventy—have been literally "held up." Tom Platt, the great Republican boss of New York, has,

GRAPHOLOGY.

Send all letters for this department to F. B. HARRIS, Editor, Light of Truth, Cincinnati, O. No fee is charged. Each correspondent will be allowed to use his own handwriting in the column of reading character by handwriting, and in no way connected with fortune telling.

Graphological Readings.

Mrs. B. MANCHESTER, N. H.—The handwriting of this person denotes a strong, sympathetic nature; she is one who brings sunshine wherever she goes; she loves flowers, birds, and animals, and everything in the world about her; she is, in fact, too sympathetic for her own welfare, constantly giving out more than she receives; she is proud-spirited, but has no false pride; in her affections she is sincere, and were she at any time disappointed in her estimate of a friend, she would become melancholy, but at the same time her love would remain unchanged; she likes luxurious surroundings, elegant paintings, etc., but her philosophic nature would not allow her to fret because of their absence; she possesses a vivid imagination, but she cannot express in words half her thoughts. G. M. HAMILTON, Ont., Can.—This gentleman is progressive in his ideas, and would like to see the whole world reformed; he is tired of old-fashioned methods and old-fashioned theories; he does not countenance any law which would force any one into a certain line of thought; a few of his associates say he is contented, and so he is, but he is frank; while he has with delight anything new, he is not a man who would follow it up and neglect his business; he is aggressive, stubborn, and proud, and does not care if people know it, being independent and fearless; he would like to travel and see the world, but is a loyal citizen and loves his home, being of a domestic turn of mind, and fond of books and general literature. H. M. T., SHERWOOD, Mich.—A person would be under the necessity of going through a considerable amount of patience and hard work to get ahead of this gentleman, for he is cunning, secretive, and full of tact. The associations into which H. M. T. has been thrown have put him on his guard and made him somewhat suspicious, at the same time sharpening his wits. He is one who weighs a problem before accepting its claims to truth; if it contains a truth, he grasps it eagerly, but if it is full of errors, he casts it out. While he looks upon humanity in general with kindly eyes, in his contact with individuals he is cautious. On the whole, H. M. T. is a very good sort of a person to know, despite his peculiarities.

LATRA A. C., QUINCY, Mo.—This woman is kind in disposition, thoughtful of others, and is well liked wherever she goes; she is domestic in her tendencies, loves her home, and is one who will sincerely sympathize with those in trouble.

L. M. H., HERMAN, Me.—This correspondent says he would like a "full reading." There are so many waiting for their turns that it would be unjust to go into all the particulars of any single reader. L. M. H. is one who gets along very well with most people. He is practical and methodical, sympathetic and generous; his one great fault is an inclination to procrastinate, and he is too apt to say or think that "tomorrow will do." He is somewhat of a dreamer, and builds castles in the air; he can not bear disappointments, but he keeps his feelings to himself pretty well, and does not disturb others; he appreciates favors, and renders assistance with a good will.

W. H. D., DES MOINES, Ia., impresses people very forcibly, and carries with him a magnetic power of which he is little conscious; statements of his have weight, and he can encourage or discourage a person completely; he is of the nervous temperament, but is not necessarily nervous in his actions, being gifted with a large fund of philosophic insight and hope; he meets opposition with calmness, and never antagonizes unless it is absolutely unavoidable; he believes in quiet methods rather than in force, and while some would become very much excited and angry at certain proceedings, he would show the greatest coolness and deliberation; there are times when he becomes angered, and when he does he is very much wrought up; he is a good business man, and gets along very well with the general run of people, but is so sensitive that he can not bear to be in the company of some even for a brief period; he is reliable, and tries to treat others as he would have others treat him.

T. A. W., GLENDORA, Cal.—Is one who is distant with strangers, and hard to get acquainted with, but when he meets one in whom he can confide, and one he can trust, he is a staunch friend; sometimes he is practical, at other times he is the exact opposite; he possesses a large supply of imagination, has a pretty good opinion of himself, and is well liked by those who know him; he is proud-spirited and exacting but not domineering, cheerful and companionable but not over-demonstrative in actions or words.

VERIFICATIONS.

To the Editor of LIGHT OF TRUTH.

As there seems to be a dearth of verifications of Bro. Hawkins' graphological readings, I send you one. Had Mr. Hawkins inserted "ple" in his reading before "etc.," he would have hit my character "to a dot." Perhaps the reason why there are so few of said verifications, is because Bro. Hawkins hits the "dear people" in a tender spot, and they hate to acknowledge it.

Yours for truth, J. B. EVERETT.

DEAR SIR: I saw your graphological reading of David J. Bevan's penmanship. You could not have told his disposition better had you known him from infancy. Yours respectfully, JAMES M. BEVAN.

DEAR SIR: Accept my thanks for the truthful reading of my disposition, by a specimen of hand-writing sent, and published in the LIGHT OF TRUTH. It is true in every detail. I will say right here that I purposely disguised my writing in order to confuse you in your reading, and yet you read me aright.

Fraternally yours, D. FRASER.

421 South Payson street, Baltimore, Md.

HOW THE LIVING

May Appear as Spirits to Sensitives.

To the Editor of LIGHT OF TRUTH.

I have read with interest the communication of Rev. T. H. Stewart in your issue of March 10th, last. I have passed the meridian of life, and have always been a medium. During the greater part of the time I have been before the public, and shall continue to be an instrument between the spheres until time shall be no more for me. My experience in these things leads me to draw the following conclusions with regard to spirit communication.

True clairvoyance and clairaudience—I speak now of the independent variety, or that which is possessed by the individual in and of himself, independent of any trance condition—are not subject to the confines of time or space, or even of the spirit or the material world, but comprehend both and all. I take it that the Rev. Mr. Stewart is a very fine medium, and possesses both these powers to a marked degree. With a sensitive and highly spiritual subject, as one who is possessed of these powers must necessarily be, the spirit of the person who communicates directly with the spirit of the person who appears or who gives the message. This may take place when the person who appears or from whom the message comes is on the earth, in a manner which will be explained hereafter. Indeed, it does take place in this way with as much frequency to such sensitives as I have referred to as if the communicant were in the spirit world. My explanation of these phenomena is this:

Of course it is easy to explain such matters when they come from one who has passed on, for we know that such are not hampered with the disabilities attendant upon the soul inhabiting this "mortal coil," but can make themselves manifest to mediums at any time or place.

But the pressing question is: How do we sense people who are yet in the earth life? I think that frequently when forms appear to us which are recognized to be those of mortals, or communications are received from such, that it is due to some person being present who carries the condition of the absent one in his or her own individuality, or by greatly desiring to hear something from their friends, impresses the fact upon the sensitive, who immediately through this condition establishes communication, and gives some evidence to the inquiring one of his friend.

Intelligent messages are received from those habituated with the flesh by the intervention of a friendly disembodied spirit who acts as a messenger between the friends, and this, too, although the absent one knows nothing of the occurrence; but the disembodied friend, comprehending the situation, speaks to the clairaudient ear of the medium. This may, of course, occur to the medium when alone.

Lastly, the medium may, annihilating space, view individuals and landscapes thousands of miles away, by this subtle arrangement of which elings to his companion as they may appear to him in the stillness of his own chamber as a result of some association which his sensitive soul has been subjected to at some previous time. Mrs. M. C. RIZON.

Written for the LIGHT OF TRUTH.

SPACE.

ALONZO THOMPSON.

Space itself is a wonderful thought, because its nature is unthinkable in its entirety. No human mind can comprehend it. No thought can equal it. It can only be measured by infinity or God. It can have no border or boundary, for boundary would occupy it; hence it is proven boundless. Sides, bottom, and top it has none. It is compassed only by God—is as unfathomable as God himself. It could not but have existed from the beginning, that is, eternally. It could not have been hewed out originally, for the maker would have been compelled to have working room, and space itself would have furnished this; hence it existed before the maker.

In its entirety, it is a strange thought. The orbit of Arcturus is only a point in its immensity. Distance measured by quintillions of miles is insignificant. It is unfathomable as Deity himself; boundless, grand, and unapproachable when we come to scan or measure it, wrapped in its own immensity. Only a god can approach its fathomless dimensions. It has one worthy handmaiden, and this is Time—its equal in the infinity of duration and its nearest of kin. The two are equally related to God—another name for infinity.

The contemplation of it is most wonderful, and nothing can equal it but the universe of worlds that floats upon its bosom as floats the ship on the ocean's waters.

What strange beings we are, moving in this vast field of space amid the ocean of time. We ponder on the grandeur of God, when we think of these things—space and time, which they infinity alone can comprehend and fathom. In thy womb, O Space, may well be contained all that is or ever may be. From thy cunning, power, and wisdom, Grand Master of all the Universes, nothing may be hidden and nothing lost. Space is thy workshop, and its treasures are thine forevermore. As limitless as nature's God, which it conceals and enshrouds.

Sir Humphry Davy, in 1808, produced the first electric light. After his time lamps were used for years on special occasions. The cost was prohibitive of general use. The first practical dynamo was built about 1857, and was used to run an electric light at the South Foreland lighthouse, England, December 8, 1858. This dynamo was too expensive to be used generally. The first incandescent lamp was patented in 1845, by J. W. Starr, but it was not successful. Edison made incandescent lighting a success in 1878 and thereafter.—N. Y. Sun.

A healthy body makes a healthy mind, for mind is the action of spirit on matter—soul on brain matter. A body devitalized by disease affects the brain for a like effect. The action of spirit on this brings forth results compatible with the material—abnormal, diseased, morbid, and unsightly thoughts. But as all disease finds its root in selfishness, its antithesis—benevolence, charity, and sympathy—is the best physician.

CHILDREN'S COLUMN.

EDITED BY MRS. M. T. LONGLEY.

All contributions intended for this department must be addressed to Mrs. M. T. Longley, 86 Sprague street, Boston, Mass.

A Dispute.

ANNE L. W. WHEELER.

Tom and Joe quarreled.

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

"I told you it was a shell."

Drs. Peebles and Watkins

Send age, name, leading symptoms, and sex and two 2-cent stamps, and you will receive from Dr. C. E. Watkins a correct diagnosis of your case, free of charge, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

Dr. Watkins was the first and is the only one who can send for a diagnosis by independent clairvoyance, and an outline of the treatment by independent clairvoyance, and an outline of the treatment by independent clairvoyance.

VOICE OF THE PEOPLE

An Important Question to be Considered.

Organization of Societies and Education of Mediums Pre-Requisite.

Other Questions in the Balance.

CAPT. E. W. GOULD.

In what way can Spiritualism best be promoted?

This is a question upon which the wisest thinkers may differ. All, however, must agree that harmony and co-operation are among the first requisites, and that a general and comprehensive system for advancement must be adopted.

Up to the present time but little effort has been made by Spiritualists towards organization, and the introduction of a thorough system for business purposes, which all other successful organizations have found necessary, whether social, political, or financial.

With a few spasmodic efforts in the past, the "Veteran Spiritual Union" of Massachusetts and the National Spiritualists' Association, located at Washington, comprise about all that can lay claim to a permanent, comprehensive system upon which to build in the future.

And even these only foreshadow what must follow before a broad, aggressive, self-sustaining system can be established upon the basis of ethics and religion from the standpoint of Modern Spiritualism.

The rapid advance that has been made within half a century in spiritual development, free thought, and scientific demonstration, have left doubts in the minds of some conservative Spiritualists as to the necessity or practicability of organization or any attempt to systematize the teachings of Spiritualism.

A knowledge of this fact would, perhaps, indicate that the first step would be to convince all thinking Spiritualists of the necessity of such a system, believing the spirit world will never do for mortals what they can do equally well for themselves.

The fact that they have opened the way whereby mortals can, by study and investigation, "work out their own salvation," is not evidence that they will continue to thus direct us. Especially as the study and practice of this new philosophy will do much to advance its disciples.

After the necessity of general co-operation and harmony is recognized, it would seem a practical step for all spiritual societies to appeal to the National Association by petition, asking that delegates from all societies entitled to recognition in the next convention (at Washington, the third Tuesday of October), be instructed to vote for *commissioners* to be elected by said convention for the purpose of formulating and recommending to the Spiritualists of America some general system and rules for teaching and promoting the principles of spiritual philosophy.

If Spiritualism is what we claim for it, and expect to result from its teachings, it should and must have some well-defined system and principles, along which lines the teachers should advance in order that they may be appreciated and better understood by the thousands who are now seeking to find a "more excellent way" than they have ever been able to find in the Church.

By referring to the constitution of the National Spiritualists' Association it will be seen that "the object of said association is to prevent further waste of spiritual and financial energy by the consolidation and organization of spiritual societies of the United States into one central, harmoniously working business association, for the establishment of new associations wherever possible, and the better education, equipment, and protection of lecturers, mediums, and other exponents of Spiritualism."

That seems a comprehensive, although a rather indefinite purpose, and yet that is all that is contained in the constitution of this association, beside providing for the election of officers, defining their duties, collecting revenue, etc. Now, so far as the National Association is concerned, its duties seem to be limited to the "establishment of new associations wherever possible, and the better education, equipment, and protection of lecturers, mediums, and other exponents of Spiritualism."

In carrying out these very worthy purposes it is difficult to tell just what limit the trustees of the association may define when attempting to educate, equip, and protect lecturers, mediums, etc.

While I am an enthusiastic supporter of the National Association, in reply to the question propounded, "In what way can Spiritualism best be promoted?" it may be necessary to travel outside the objects enumerated in that constitution.

There is a wide difference in the minds of wise and practical Spiritualists to-day (many of whom are not members of this association), as to what is and what is not right or practicable, to be taught and practiced in Spiritualism. But there are many things in which all ought to agree. Among them is that of education. The common schools in America, where the sectarianism or theological doctrines are taught, ought to be unobjectionable in the ordinary branches of education.

In the classics and higher branches students of either sex should be educated in institutions where the principles of Spiritualism are recognized, not taught. So, too, with young children under school age; they should be kept out of trinitarian Sabbath-schools and educated in children's lyceums under the direction and care of competent Spiritualist teachers.

This would, of course, involve the building from time to time, of sufficient number of colleges or high schools to supply the demand of those that desire to enter the profession of spiritual teachers, either as public lecturers or missionary laborers.

It is presumed that there is a sufficient number of qualified members in all spiritual societies to furnish teachers for the necessary lyceums if they will devote a few hours each week to that very important duty.

The success that has attended the efforts of the few noble women who are devoting themselves to this philanthropic work, is a sufficient guarantee that all may succeed who apply themselves.

Whatever may have been thought necessary at an earlier period in the development of Spiritualism, but few, if any, will, at this late date, contend that it is not necessary for teachers of Spiritualism to be educated whether mediums or not.

And the opinion is gaining ground that none except those who are educated and well developed, morally and physically, should be encouraged to offer themselves as public teachers. In most moral reforms undertaken by other sects and organizations, there seems no reason for Spiritualists to differ or to excuse themselves from taking an active part when invited to do so.

So, too, in organizations for benevolent, political, and social advancement. Consistent, practical Spiritualists in the United States are committed to a republican form of government, and but few can be induced to lend their aid or sympathy to any radical schemes for a change or the perversion of law or government.

Spiritualists, also, as a sect are committed to universal suffrage, determined by qualifications and not by sex. Fortunately this sentiment is participated in by a large number of other sects and individuals of no sect.

This, too, is the case with many new theories and scientific developments, among them we may mention Christian Science, Hypnotism, Mind-Reading, Theosophy, etc., etc. They all have more or less adherents from different sects and classes.

Spiritualism draws no line between its teachings and principles and those of other sects, classes, and societies where results show progress in science, in ethics, in morals, and in all that tends to promote the cause of humanity.

If the truths contained in spiritual philosophy are not sufficient to vindicate its claims against fraud, misrepresentation, hypocrisy, and cant, and when faithfully represented by the lives and character of its adherents, no resort to visionary, untried schemes will ever force it to the front or recommend it to the judgment of the great mass of the people.

There remains yet many things to be done before a perfect system for the promulgation of pure, simple Spiritualism will be accomplished.

In and through the National Spiritualists' Association, if a united, earnest effort is made by the great body of Spiritualists in America, the time is not distant when the questions propounded, as the subject of these desultory remarks, will be satisfactorily answered.

There are now about 100 societies that are auxiliary to the National Association, and all are eligible to representation through delegates. By a proper effort, through this large membership, and the indefatigable labors of the officers of the association, there seems no good reason why a majority of the 500 societies in America should not soon become auxiliary to the National Association and unite with it in carrying out any well-digested system or policy for the promotion of the cause that may be generally approved.

USEFUL CRITICISMS

To the Editor of LIGHT OF TRUTH.

I am glad to see such writers as W. H. Bach, Will C. Dodge, Dr. Dean Clarke, Moses Hull, Prof. J. S. Loveland, and others leading off in timely, temperate criticisms upon the abuses and lax methods so common in our ranks. Writers and speakers have wasted a good deal of time and energy in censorious criticisms of theology and the Church to the neglect of our own household. Not that all criticisms of sectarian methods and dogmas are vain or improper, for there are yet mountains of darkness to be lighted by the intellectual flashes from the advance guard of spiritual free thought and radical reviews, but it is often overdone or done without any other object than to make a hit and a sensation, which usually takes with superficial audiences. Especially is this a weakness when there are so many weeds in our own garden that are neglected. But the critic that strikes home is likely to lose laurels and win censure from his friends, and illustrate the prophecy that "a man's foes shall be they of his own household."

There are two kinds of criticisms; one censorious, personal, and full of sarcastic bitterness, the other kindly, broad, generous, and just. The latter ought never to evoke enmity or ill-will, but rather gratitude and effort to profit by the lesson.

Such is the nature of those referred to. The article by W. H. Bach, in LIGHT OF TRUTH of March 16th, is a noble sample. "Let us have authority for any statement we make. Let us have facts underlying everything we do, and if we can not run and jump let us walk." This has the right ring. The old way of manufacturing evidence to suit prejudice or caprice, or to make a point against a heretic and blind the pious people to the real character and force of a critic, a skeptic, or an opposing sect is passing away—has already passed away in a large area of religious life—and Spiritualists inheriting the old tendencies should welcome any criticism that brings them to their senses and to a knowledge of their errors.

Brother Bach's "Query that wants a reply" is in a good vein and to the point, and should be read and pondered by all who desire to be just and right in dealing with the world and its relations. "We have jumped at conclusions too long and too often," expresses more truth than many may realize. Hence most given to habit seldom know it. Hence the need of some critic to point it out and help them to correct it.

This habit of jumping at conclusions is common in all departments, and should be watched in dealing with psychic questions especially. Assumptions, guesses, rumors, myths, and mysticisms are often accepted as demonstrated realities—scientific verities.

This tendency has so pervaded the spiritualistic movement in its popular attitude, that critical thinkers and scientific students who take this superficialism as the criterion of spiritual characteristics, are repelled from it, and regard all we say and do with distrust, and look upon us all as flighty, cranky, imaginary mystics and chaotic dreamers. We have a liberal representation of critical, accurate thinkers, writers, and speakers, but the other class are more frequently taken as representatives, for they are most numerous, and usually the most noisy. There is room for improvement with us all, and by timely and just criticism we may profit much and help each other to grow.

LYMAN C. HOWE.

Written for the LIGHT OF TRUTH.

Psychometry, Mediumship, or What?

Too Many Generalities Doled Out as Tests.

Fewer and Better Ones Wanted.

BY A PSYCHIC STUDENT.

"Wherein is truth? Wherefore and doubt? Do you say soul and compass the about."

Psychometry, the soul of things, or, as Prof. Buchanan calls it, "Soul Measure," is a much abused word and one which, like charity, covers either "a multitude of sins" or a mountain of ignorance—which? According to the account given by Prof. Wm. Denton of his experiments in testing the accuracy of psychometry in determining the nature and history of various articles examined, we are led to the conclusion that psychometry is the golden key which unlocks and reveals the secrets of the past, and delineates with considerable accuracy the character, condition, and surroundings of the thing psychometrized.

Prof. Denton relates many interesting tests of that kind in his valuable work, entitled "The Soul of Things." In one instance he brought a cane made of whalebone to the psychometrist with the request that she tell what kind of tree or wood the cane was made from. There was nothing in the appearance of the cane to indicate its nature and yet the reading was perfect. The psychometrist first experienced the sensation of being immense and of being in water, and finally described a whale and said the cane was whalebone. Many equally interesting and perfect experiments are recorded that give the reader quite correct ideas of psychometry and its wonderful possibilities.

Now comes the question uppermost in the mind of the writer; to-wit, What relation to psychometry *per se* does the "psychometric readings" that are given upon our spiritual rostrums sustain?

When from an indescribable mass of articles placed upon the table to be "read," the medium selects an ivory whistle, one would naturally suppose she would describe an elephant, and say that the whistle was made from one of its tusks, as that would be psychometry; but instead, she says something like this: "The party who placed this whistle on the table is thinking of making a change of some kind—what brought this?" A young man says it is his. "Do you, sir, think of going away?" "I do not."

"Well, I see a change for you anyhow, and they tell me it will be in a two something—two days, two weeks, or two months. They also tell me that you have had some trouble recently with a light-complected man you are in business with, and that you must beware or he will swindle you. Do you recognize that?" The young man says he is not in any business only looking for a job, and knows no light-complected man.

"Well," says the medium, "you will know him before long. Now I see you perfectly and distinctly standing before the mirror brushing your hair, and you are thinking about coming to this meeting. The time is just twenty minutes past seven. Is that true, sir?"

The young man bashfully admits that he did brush his hair and think of going to the meeting previous to being there.

"Is there any possible way I could have known that fact?" asks the psychometrist, and the gentleman instinctively puts his hand to his well-combed, cosmetised hair, but answers in the negative. The psychometrist looks pleased and, thanking the young man for recognizing the test, she picks up a silk glove and proceeds to psychometrize it in a manner similar to that of the whistle. Instead of describing the origin of the silk—tracing it back to the ugly worms—the cocoon and fluffy skein of natural silk, or if a kid glove, to the playful kid as it gambols on the hillside, the chances are that no reference whatever will be made to the article itself, but a few generalities given, as applicable to one person as another, and then the question: "To whom does this article belong?" locates the person seeking a test, and the rest is comparatively easy for anyone of ordinary intelligence without the assistance or intervention of any disembodied spirit.

To the psychic student and honest truthseeker all this seems very confusing and perplexing. There is no doubt but that the articles thus read form a connecting link of some kind between the medium and the person to whom they belong; but it is far to call it psychometry when no reference is made to the thing psychometrized? And again, if our spirit friends are attracted to us through a pocket handkerchief or a glove, what is the use back of it all? The writer has known mediums to ask persons in a private circle to give them some article to "read" in order to give tests. Now, why could not the medium get just as much "magnetism" from the individual by taking his or her hand as by taking a glove and turning it wrong side out in order to get the personal magnetism of the wearer of the glove? If it is absolutely necessary for a medium to come in contact with something belonging to an individual before giving a communication from a spirit, where is the independent mediumship we hear and read about?

If the communications purporting to come from spirits, as is claimed by platform mediums, are really such, why is it that they deal in such vague generalities, such nonsense, and trash? Why do they not, occasionally at least, give a test of identity—a name, except Mary or John, or something pertaining to the spirit world of an instructive and elevating character? We do not claim that all public mediums resort to the above-mentioned methods. There are a few, genuine spirit mediums who can go before an audience and, without any aid from material things, give unmistakable evidence of spirit return and intelligent communications; but the great mass of the other kind—what is it—psychometry, guess work, charlatanism, or what?

Manager: The cashier is getting very pious. He has a Bible class now. President (paling): Good heavens! Ring up four expert examiners at once.—*Town Topics.*

BOOK LIST

For Sale at the Office of THE LIGHT OF TRUTH.

Room 7, 20 Race St., Cincinnati, O.

The following list contains some of the best works on the philosophy and science of Spiritualism and kindred subjects, which are kept in stock at this office. Remitt by postal note, money order, registered letter, or draft on Cincinnati, N. Y. Do not send drafts on local banks. *Books not sent by mail unless in payment.* Send all orders and make all remittances payable to C. C. STOWELL, Room 7, 20 Race Street, Cincinnati, O.

JESUS CHRIST A FICTION. Founded upon the life of Appollonius of Tyana, translated by M. Faraday. How the pagan priests of Rome originated Christianity; starting centuries of error, and giving a clear and comprehensive view of the subject. 12 cents, postage 10c.

LIFE IN TWO SPHERES. by Hudson Tuttle. In this story the author goes far and wide in the purpose of presenting the spiritual philosophy and the real life of subject are answered. The spiritualist will be delighted; the investigator will be satisfied, and the Church will be enlightened. 12 cents, postage 10c. For sale, wholesale and retail, by C. C. Stowell or Hudson Tuttle, Boston, Mass.

WISDOM AND CAUTION OF MEDIUMSHIP. by the Formation of the National Spiritualists' Association. The names of the members and a list of the first Spiritualists. Their lives and work, and the history of the movement. 12 cents, postage 10c. For sale, wholesale and retail, by C. C. Stowell or Hudson Tuttle, Boston, Mass.

WAS ABRAHAM LINCOLN A SPIRITUALIST? by Mrs. N. M. Lincoln. The most famous leader of modern times. 12 cents, cloth 15c, 60 illustrations. Price \$1.50.

ANTIQUITY UNVEILED. Ancient voices of spirit reveal the past. A series of readings, proving a Christianity to be of human origin. Introductory and concluding addresses by the author. 12 cents, postage 10c.

THE OCCULT FORCES OF SEX. by Lois Waisbrooker. Three papers read in one binding, entitled: "From generation to generation," "The occult forces of sex," "The occult forces of sex," "The occult forces of sex." 12 cents, postage 10c.

RELIGION AS REVEALED BY THE MATERIAL AND SPIRITUAL UNIVERSE. by Dr. Edwin J. Abbott, elegantly illustrated. 32 pp. music stamped in black and gold. Price \$1.50, postage 10c. This work gives a triumphantly clear and complete view of the spiritual universe and establishes a gospel of joy in place of the fearful dogma of hell. 12 cents, postage 10c. For sale, wholesale and retail, by C. C. Stowell or Hudson Tuttle, Boston, Mass.

PSYCHIC STUDIES. "Know Thyself," Spiritual Science. A series of readings, proving a Christianity to be of human origin. Introductory and concluding addresses by the author. 12 cents, postage 10c.

THE RELIGIOUS CONFLICT OF THE AGES. and other addresses of the guides of the R. S. N. by Mrs. N. M. Lincoln. 12 cents, postage 10c.

TWO CHAPTERS FROM THE BOOK OF MY LIFE. by Mrs. R. S. N. 12 cents, postage 10c.

PHYSICAL PROOF OF ANOTHER LIFE. Given in the report of the Commission, by Francis J. Lippert. 12 cents, postage 10c.

REMARKABLE SPIRIT MANIFESTATIONS. by Prof. Wm. Crookes, F.R.S., of London, Eng., and C. G. Heileberg, of Cincinnati, O. Illustrated. 50 cents.

THE HISTORY OF JESUS. and the mythical Genesis and Topography of Equivocal Christianity, by Gerald Massey. 12 cents, postage 10c.

THE HISTORY OF JESUS. and the mythical Genesis and Topography of Equivocal Christianity, by Gerald Massey. 12 cents, postage 10c.

THE HISTORY OF JESUS. and the mythical Genesis and Topography of Equivocal Christianity, by Gerald Massey. 12 cents, postage 10c.

THE HISTORY OF JESUS. and the mythical Genesis and Topography of Equivocal Christianity, by Gerald Massey. 12 cents, postage 10c.

THE HISTORY OF JESUS. and the mythical Genesis and Topography of Equivocal Christianity, by Gerald Massey. 12 cents, postage 10c.

THE HISTORY OF JESUS. and the mythical Genesis and Topography of Equivocal Christianity, by Gerald Massey. 12 cents, postage 10c.

THE HISTORY OF JESUS. and the mythical Genesis and Topography of Equivocal Christianity, by Gerald Massey. 12 cents, postage 10c.

THE HISTORY OF JESUS. and the mythical Genesis and Topography of Equivocal Christianity, by Gerald Massey. 12 cents, postage 10c.

THE HISTORY OF JESUS. and the mythical Genesis and Topography of Equivocal Christianity, by Gerald Massey. 12 cents, postage 10c.

THE HISTORY OF JESUS. and the mythical Genesis and Topography of Equivocal Christianity, by Gerald Massey. 12 cents, postage 10c.

THE HISTORY OF JESUS. and the mythical Genesis and Topography of Equivocal Christianity, by Gerald Massey. 12 cents, postage 10c.

THE HISTORY OF JESUS. and the mythical Genesis and Topography of Equivocal Christianity, by Gerald Massey. 12 cents, postage 10c.

THE HISTORY OF JESUS. and the mythical Genesis and Topography of Equivocal Christianity, by Gerald Massey. 12 cents, postage 10c.

THE HISTORY OF JESUS. and the mythical Genesis and Topography of Equivocal Christianity, by Gerald Massey. 12 cents, postage 10c.

THE HISTORY OF JESUS. and the mythical Genesis and Topography of Equivocal Christianity, by Gerald Massey. 12 cents, postage 10c.

THE HISTORY OF JESUS. and the mythical Genesis and Topography of Equivocal Christianity, by Gerald Massey. 12 cents, postage 10c.

THE HISTORY OF JESUS. and the mythical Genesis and Topography of Equivocal Christianity, by Gerald Massey. 12 cents, postage 10c.

THE HISTORY OF JESUS. and the mythical Genesis and Topography of Equivocal Christianity, by Gerald Massey. 12 cents, postage 10c.

THE HISTORY OF JESUS. and the mythical Genesis and Topography of Equivocal Christianity, by Gerald Massey. 12 cents, postage 10c.

THE HISTORY OF JESUS. and the mythical Genesis and Topography of Equivocal Christianity, by Gerald Massey. 12 cents, postage 10c.

THE HISTORY OF JESUS. and the mythical Genesis and Topography of Equivocal Christianity, by Gerald Massey. 12 cents, postage 10c.

THE HISTORY OF JESUS. and the mythical Genesis and Topography of Equivocal Christianity, by Gerald Massey. 12 cents, postage 10c.

THE HISTORY OF JESUS. and the mythical Genesis and Topography of Equivocal Christianity, by Gerald Massey. 12 cents, postage 10c.

WORKS OF ANDREW JACKSON DAVIS.

CHILDREN'S PROGRESSIVE LYCEUM.—A complete manual for the management of a lyceum, containing exercises, readings, recitations, hymns, songs, etc. This book is the standard work on the subject. 12 cents, postage 10c.

STELLAR SPIRIT TO SUMMER LAND. A philosophical description of science and life in the spirit world; cosmogony illustrated with engravings of celestial scenery. cloth bound, 12c, postage 10c.

FOUNTAIN WITH JETS OF NEW WEATHERS. It covers a wide range of topics, such as treatment of dumb animals, claims and rights of labor, of women, of children, of the unfortunate and victims. 12 engravings; cloth-bound; 12c, postage 10c.

TEMPLE OF THE WISDOM OF THE BRAIN AND NERVE. This volume treats from a spiritual and psychological standpoint the question of the brain and nerve. 12c, postage 10c.

HISTORY AND PHILOSOPHY OF EVIL.—The question of evil is one of the most important of the age. This work has just been enlarged by the addition of telling facts and arguments against the absurdities of Church dogma. 12c, postage 10c.

FREE THOUGHT CONCERNING RELIGION.—This work has just been enlarged by the addition of telling facts and arguments against the absurdities of Church dogma. 12c, postage 10c.

MEMORANDA OF PERSONS, PLACES, AND EVENTS.—Containing a series of impressions of the inspired seer, carefully set down by his own hand for a period of over 25 years; with an appendix containing the seer's great story "Hortensia." 12c, postage 10c.

HARMONIAL. or, Thoughts for the Age.—Designed to enlarge many views concerning the political and social conditions of America, and points out the path of progress. 12c, postage 10c.

DIAMONDS AND THE EARTH.—An explanation of the cause that is false and repulsive in Spiritualism; cloth bound, 12c, postage 10c.

ARABIAN. or, The Divine Quest.—A religious and spiritual work, containing a series of readings, proving a Christianity to be of human origin. 12c, postage 10c.

GREAT HARMONIA.—A philosophical revelation of the natural spiritual, and celestial universe; in five volumes. 12c, postage 10c.

PHILOSOPHY OF SPIRITUAL INTERCOURSE.—This volume is the first of a series of three, which will give a complete and full view of the spiritual universe. 12c, postage 10c.

PHILOSOPHY OF SPECIAL PROVIDENCE.—The author illustrates by a series of clairvoyant visions, and by an account of the life of the author, the spiritual universe. 12c, postage 10c.

VIEWS OF OUR HEAVENLY HOME.—Sequel to "A Stellar Key." Illustrated; cloth 7c, postage 5c.

WORKS OF PROF. W. L. DENTON.

CHRISTIANITY NO FINALITY. or, Spiritualism Superior to Christianity. A series of readings, proving a Christianity to be of human origin. 12c, postage 10c.

COMMON SENSE THOUGHTS ON THE BIBLE.—Proves the Bible is far from being what priests claim for it; 12c, postage 10c.

MAN'S TRUE SAVIOR.—A lecture; 10c.

ORTHODOXY.—A series of readings, proving a Christianity to be of human origin. 12c, postage 10c.

IMMORTALITY. and Our Employment Hereafter.—The two systems carefully compared; 12c, postage 10c.

AFTER DEATH. by P. B. Randolph. Longest of the Disembodiment of Man; the World of Spirits; its Location, Existence, Appearance, and the Route to the Other World. 12c, postage 10c.

MOLA. by P. B. Randolph. The secret of mediumship; 12c, postage 10c.

GHOSTLY LAND. by P. B. Randolph. Supplement to "MOLA." 12c, postage 10c.

SOME MISTAKES OF MOSES. by Robert G. Ingersoll. A scathing argument against superstition, filled with good sense and brilliant satire; 50c.

THE GODS. and Other Lectures, by Robert G. Ingersoll. Contents: "The Gods," "Humility," "Thomas Paine," "Physicality," "Heretics and Heresies," paper; 24c, postage 10c.

VINDICATION OF THOMAS PAINE. from the attacks of the N. Y. Observer, by Robert G. Ingersoll. 12c, postage 10c.

PSYCHICS, FACTS, AND THEORIES. by M. J. Savage. A thoughtful discussion of psychic problems, paper; 50c.

CHRIST THE SOCIALIST. A clever story of every-day American life and industrial conditions; paper 20c.

RELIGION OF THE FUTURE. by Rev. S. W. Well. A work of great value, written by one of the keenest, most powerful minds of the age. 12c, postage 10c.

Christianity a Fiction. by Dr. J. H. Mendenhall. The story of the life of Jesus, as told by the author, in poetic form, with "Introductory" and "Notes of Explanation" in prose. Price 50c, postage 10c.

Life and Death of Jesus. by Mattie E. Hall. For the use of the Church, Camp-meeting, and other Spiritual Gatherings. Price 10c.

The Content of the Sacred Heart. by Hudson Tuttle. This book was written for an object, and has been pronounced equal in its exposure of the diabolical methods of Catholicism to "The Story of the Life of Jesus." It should be read by every man, woman, and child, who love their country, their religion, and their God. Price in paper, 12c, postage 10c. For sale, wholesale and retail, by C. C. Stowell. For agency address Hudson Tuttle, Boston, Mass.

Religion of Man and Ethics of Science. by Hudson Tuttle. Not service to the gods, but knowledge of the laws of the world, and the truth of the spiritual universe, is the progress toward perfection is the foundation of this book. 12c, postage 10c.

Religion of Man and Ethics of Science. by Hudson Tuttle. Not service to the gods, but knowledge of the laws of the world, and the truth of the spiritual universe, is the progress toward perfection is the foundation of this book. 12c, postage 10c.

Religion of Man and Ethics of Science. by Hudson Tuttle. Not service to the gods, but knowledge of the laws of the world, and the truth of the spiritual universe, is the progress toward perfection is the foundation of this book. 12c, postage 10c.

Religion of Man and Ethics of Science. by Hudson Tuttle. Not service to the gods, but knowledge of the laws of the world, and the truth of the spiritual universe, is the progress toward perfection is the foundation of this book. 12c, postage 10c.

Religion of Man and Ethics of Science. by Hudson Tuttle. Not service to the gods, but knowledge of the laws of the world, and the truth of the spiritual universe, is the progress toward perfection is the foundation of this book. 12c, postage 10c.

Religion of Man and Ethics of Science. by Hudson Tuttle. Not service to the gods, but knowledge of the laws of the world, and the truth of the spiritual universe, is the progress toward perfection is the foundation of this book. 12c, postage 10c.

Religion of Man and Ethics of Science. by Hudson Tuttle. Not service to the gods, but knowledge of the laws of the world, and the truth of the spiritual universe, is the progress toward perfection is the foundation of this book. 12c, postage 10c.</

